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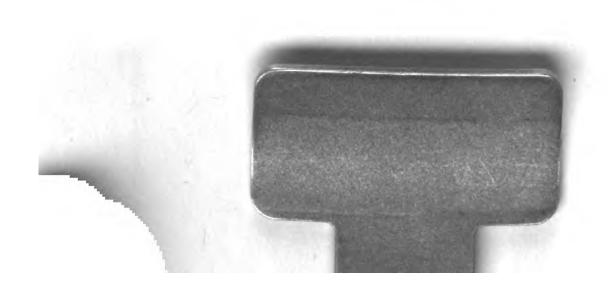
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A GUIDE TO CONSTANTINOPLE AND ITS ENVIRONS

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TO TRAVELLERS

AUG 2 1912_

In publishing this Guide we have no other intention than to be useful to those persons who are desirous of seeing every thing with economy of time and money.

Before guiding the tourist through ancient Byzantium and modern Constantinople, we have deemed it necessary to set forth a historical and ethnographical epitome, without which it would be very difficult for visitors to understand many things.

Nothing has been omitted in order to give a precise description of the Monuments, principal streets, the most interesting localities and the most picturesque prospects. Practical information is also fully given.

In a word, we have endeavoured to facilitate sight-seeing by indicating, by methodical excursions, the best means of visiting Constantinople and its environs in twelve days.

We hope that all travellers will be grateful for our good intentions and accept this

handy book.

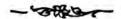
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SHORT HISTORICAL NOTES

ON

CONSTANTINOPLE AND TURKEY



Constantinople was founded in the year 658 B. C. Some settlers from Megara (a city of ancient Greece, on the isthmus of Corinth) established, under the guidance of Byzas, a town on the mouth of the Bosphorus, called Byzantium after the name of their chief, opposite the shore of Asia, between the Golden Horn and the sea of Marmora (Propontis).

Before the foundation of Byzantium, there were other cities also on the Bosphorus, particularly Chalcedon (now Kadikeuy) founded in the year 675 B. C., and Beïcos, which was in existence even in the time of the Argonauts, mythical heroes, who went, under the direction of Jason, to Colchis to conquer the golden fleece; the epoch of whose exploits

is not fixed by any date. But the favourable position of the point to which the currents of the Bosphorus drove the ships coming from the Black Sea, provided the city of Byzantium with the means of greater development and of superiority to its neighbours

After having been subjected to a monarchical rule, under the chief of its first founders, Byzantium was transformed into an aristocratical government and afterwards into an oligarchy.

When Darius the first, king of Persia, undertook in 490 B. C. an expedition against Greece, and crossed the Bosphorus between Kandilly and Anadolu-Hissar, the city was abandoned by its inhabitants.

Byzantium remained only a few years under the sway of the Persians. After the battle of Platea, in the year 479, this city was occupied by Pausanias, a Lacedemonian general, who contributed greatly to its restoration. In 390 B. C. the oligarchy of Byzantium was abolished by Thrasybulus and transformed into a democracy. The struggle between Athens and Sparta might have put this young colony in danger, but Byzantium knew how to maintain its independence by inclining sometimes to the one and sometimes to the other of the rival cities. Later the policy of Byzantium having been definitively pronounced in favor of the Athenians. Demosthenes persuaded his fellow-citizens to send succour to the Byzantines when Philip, the king of Macedonia, came and besieged their city. In presence of these forces the assaillant was obliged to retire (349).

At that same period, the most important cities of Greece were declining, being disturbed or exhausted by the wars of the Romans against Antiochus, Mithridates, and Philip the impostor. Byzantium on the contrary lost nothing of its splendour, thanks to the eagerness with which it sided with the stronger. The Romans declared it a free city and their ally; they allowed it to retain its laws, its organisation and the large territory which it possessed on the shores of the Black Sea. They satisfied themselves by claiming a portion of the toll which the Byzantines imposed upon every ship going through the Bosphorus.

This era of progress and development continued for centuries, to the epoch when Vespasian turned Byzantium into a Roman province. After many vicissitudes, the city recovered again almost entirely its former prosperity. This new state of things might have been prolonged for a great while if in the year 196 A. C., Byzantium had not espoused the cause of Pescennius Niger, rival of Septimius Severus. The latter took possession of the city, ordered its defenders to be put to death, and its walls to be demolished. He deprived it of its prerogatives as a free city, and subjected it to the authority of a Pretor.

Little by little Severus became milder in his rule, and the emperors who succeeded him endeavoured to efface the traces of the rav-

ages that Byzantium had suffered; but it was only in the year 330, when the emperor Constantine came and established his residence in it, that the old city recovered from its former disasters. Byzantium, whose precincts had hardly a circumference of 40 stadia (7 or 8 kilom) and covered only two hills, was enlarged to more than double the size: it was extended over two more hills and occupied a part of the fifth. Now the city comprises seven hills, like Rome, and it is said that it is because of this topographical resemblance that Constantine took his resolution to settle in Byzantium. From that time the second Rome has been called Constantinople.

This city, continually embellished and enlarged by Constantius (337-361), by Valens (364-378), by Theodosius the great, remained the capital of the Roman empire until the division which took place between the two sons of Theodosius I. Under Arcadius, the city became the capital of the Byzantine Empire.

The Eastern Empire lasted from the year 364 to 1453 and comprised nine dynasties 1° the *Theodosian* dynasty (395-453), which supplied five emperors; 2° the dynasty of *Thrace* (453-491) with six emperors; 3° the *Justinian* dynasty, which began with *Justin*, his uncle (491-602); 4° the dynasty of *Heraclius* (602-716), which terminated with the death of *Theodosius* III; 5° the *Isaurian* dynasty, established by *Leo* III in the year 717 and extinguished in 867, after the

murder of Michael III, the Drunkard; 60 the Macedonian dynasty (867-1056), which began with Basil I and terminated with the enthronment of Isaac Comnenus; 7º the dynasty of the Comneni. whose real founder Alexis Comnenus (1,081) and which had for its last representative Andronicus, who died in the year 1183; 8° the dynasty of the Angeli (1183-1204). (Here succeeds the Latin Empire comprising six emperors, from the election of Baldwin Count of Flanders (9 May 1204) until the conquest of Constantinople by Strategopoulo, a lieutenant of Michael VIII Paleologus (25 July 1261)); 9° the dynasty of the Paleologi established by Michael VIII in 1261 in which appear two princes of the Cantacuzene family. This dynasty occupied the throne till the conquest of Constantinople (29 May 1453) by Ghazi Mehmed II, a prince of the family of Osman.

The republic of Byzantium had a history, but the reign of the sovereigns of the Eastern Empire has only annals, mostly sad, in the course of which Constantinople had to suffer many a time from the most horrid scourges; from plagues, famines, conflagrations, civil wars, and attacks of Barbarians. It is true that there may be found even in this period some events worthy to be mentioned, and we would wish to record them here, did not the limits of the present work preclude it.

We must satisfy ourselves with mentioning that Osman, the founder of the Ottoman Empire in the year 1299 was a son of Erthogrul, chief of a part of the tribes which came

from Turkestan under the guidance of Suleyman and established themselves on the territory of the Sultan of Iconium (a town of Asia Minor near Cilicia). Other tribes of the same race, those which made the first migration, were a long time before this spread over the khalifate of Bagdad, bearing the name of Ghaznevide Turks or Seldjukide Turks as an appellation. The companions of Erthogrul having valiantly aided the Sultan of Iconium to repel the attacks of the Greeks and of the Tartars, this prince granted to them the district of Eski-Shehir, in the region of Broussa (1288). There they carved out a fief. which became the cradle of the Ottoman power.

To-day the Ottoman Empire extends into Europe, Asia, and Africa, comprising a territory of 4,271,197 sq. kilom. and a population of 33,151,570 inhabitants, that is to say: In Europe — Dependent provinces: 165,438 sq. kilom. and 4,500,004 inhabitants; The selfgoverning province of Eastern Roumelia, and Bulgaria, a tributary principality: 99,872 sq. kilom. and 3,154,375 inhabitants; Bosnia and Herzegovina: 61,065 sq. kilom. and 1,504,091 inhabitants. - In Asia - Dependent provinces: 1,890,000 sq. kil. and 16,132,718 inhab.; Principality of Samos: 468 sq. kil. and 43,117 inhab. — In Africa — Province of Tripoli: 1,033,000 sq. kil. and 1,000,000 inhab.; Egypt: 1,021,354 sq. kil. and 6,817,265 inhabitants. Thus there is in Europe, a superficies of 326,375 sq. kil. and a population of 9,158,470; in Asia, a superficies of 1,890,468 sq. kil. and a population of 16,175,835; in Africa, a superficies of 2,054,354 sq. kil. and a population of 7,817,265.

In Turkey, the government is entirely monarchical and the monarchy is hereditary. The Sultan or *Padishah*, is the supreme head of the nation.

The present Sultan, H. I. M. Abdul-Hamid Khan II, is the most remarkable sovereign of his Dynasty. Walking in the footsteps of Mehemed II, Suleyman the Great, and the glorious Mahmoud, he has provided Turkey with excellent reforms, and has become the protector of Sciences, Letters, and Arts. He undertook with courage to dispose of the past, a laborious undertaking, if ever such has been, and he has succeeded in clearing, in a great measure, a ground covered with ruins. Mild, good, generous and enlightened, he joins to brilliant intellectual abilities, lofty views and a quick understanding, much wisdom, and the most sincere desire of accomplishing worthily his mission. History reserves undoubtedly one of its best pages for this serious and laborious Prince, whose resolutions ordinarily bear the impress of bright commonsense, rare sagacity, and of a thoughtful character which is sure of itself.

In the direction of the affairs of state two high dignitaries assist the Sultan. These are: the Grand-Vizir or Sadri a'zam, prime minister, and the Muftiyi enam or Sheykhul-Islam, chief of the Mohamedan religion.

The Mushirs or Ministers of state, have almost the same duties as the high function-

aries in Europe who are entrusted with the different branches of the administration. Their departments are twelve in number, besides the Grand-Vezirate and the Sheykh-ul-Islamate. The following are the particular names of these Departments:

Presidency of the Great Council of State;

The Ministry of the Civil list;

Ministry of War, and Ordnance Department;

The Admiralty;

Ministry of Foreign Affairs;

Ministry of Justice; Ministry of Police;

Ministry of Finances, Mines and Forests; Department of Religious Endowments;

Ministry of Public Works, Commerce and

Agriculture;

Ministry of Public Instruction;

Ministry of Home Affairs.

In the Sublime Porte (Bab-i-Ali) sits the Council of State (Shura-i-Devlet) comprising five sections: the Legislative section, the section for Home Affairs, the section of Judicature, the section of the Court of Appeals and the section of the Court of Cassation. There is also a Comité de compétence and a Chambre des Mises en accusation.

As for the administrative divisions, we find them as they were arranged by the law of 1867. This law divided the Ottoman Empire into Vilayets (provinces) the administration of which is entrusted to a Vali (governor-general). A Vilayet is divided into Sandjaks or Mutessarri-

fliks (departments) administered by Mutessarrif (governor). A Sandjak is subdivided into Kazas or Kaymakamliks (districts) governed by a Kaymakam (sub-governor). A Kaza is subdivided also into Nahiyes (cantons) governed by a Mudir (sub-director) The Nahive is formed by the grouping together of several Kariyes (villages) governed by a Mukhtar (officer in charge). Municipalities or Municipal Circles, are districts formed either of several boroughs or villages, of an entire town, or by the division into sections of one and the same town. In this way Constantinople comprises, with environs, ten municipal circles, each administered by a President.

An ethnographical description, even a short one, of the population of the Ottoman Empire would require an entire volume, because there are no less than nineteen races divided into seven groups, subdivided also into a multitude of sects or different nationalities. In order to keep within the limits imposed upon us, we will classify them according to their religious affinities.

First we see appearing three principal groups:
1. the Musulman group, comprising eight sects or different nationalities: 2. the Christian group, subdivided into orthodox Greeks (five nationalities), Armenian Gregorians, Roman catholics (nine nationalities or rites), Protestants (of many nationalities), Independent communities (comprising no less than six or seven churches), 3. the Jewish group (divided into two sects)

Some of these nationalities, like the Arabs. the Albanians, the Kurds, the Servians and the Bulgarians, are established in some parts of the Ottoman territory and do not remove from them. But we are going to pay little attention to them, in order to occupy ourselves with the Turks, the Greeks, the Armenians, and the Jews, who are scattered throughout the Empire. As for the Tsintsares and the Tsinganes we will mention them very superficially, although they are numerous. The first originally came, from Walachia. They are nomadic herdsmen who wander all over Macedonia. The second of these belong to a race of which some specimens are encountered in the west. They have the same customs and the same industries with the vagrants, called Bohemians in France and Gipsies in England.

The Turks have a noble and serious bearing, a careless attitude, and a calm and indolent look. Their large eyes, their aquiline nose, their white complexion burnt a little by the sun, their black or chestnutcoloured, (sometimes flaxen) hair, the prominence of their cheek-bones, and their distinctly square jaws show well their Asiatic origin and the result of their mixture with the Caucasian race. In general they are of middle stature at least in the better classes, leading the easy life of the capitalist or the functionary. Among the common people, engaged in a rude toil, the bodily type is quite different; they are stouter and of greater stature, possessing

great muscular power.

A Turk is good, obliging, frank, upright, generous towards the poor, and renowned for his hospitality.

The Greeks constitute the greater part of the Ra'yas (non-Musulman subjects of the Ottoman Empire), and are of small stature. They are marked by great vivacity of demeanour, by their brownish complexion, and by the dark colour of their hair and beard. They have a slight propensity to stoutness, and the women often acquire great corpulence.

Amongst the Greek population, there is a rich and influential aristocracy. The Greeks possess the most prosperous banks and the most flourishing trading houses; their schools are numerous and well organized; they provide the Turkish government with a considerable number of clever functionaries.

The upper classes live altogether like Europeans. The middle classes lead a life, like

good burgesses, of comparative ease.

The Sultans with their habitual magnanimity gave the Greeks of their Empire, a kind of national, or more correctly, a religious autonomy ruled by the œcumenical Patriarch and the Holy Synod of Constantinople, assisted by a national Council composed of twelve lay members, with whom is sometimes associated the General Assembly of the most influential men of the nation.

As is well known, in the year 857, during the reign of Michael III, the Drunkard, the patriarch Photius proclaimed the great schism of the East, which separated the Greek

Church from the Roman Catholic, and upset not only the dogma but also the practices of worship.

The Greek Church, known as the Orthodox, is distinguished from the Roman Catholic Church, by this, that it rejects the authority of the Pope, and denies that the Holy Spirit proceeds from the Son also. The ritual offers some very marked differences. Moreover, the Greek orthodox clergymen are allowed to marry; but they are obliged to take their wives before becoming priests, and in consequence of their matrimonial union, it is forbidden to them to attain to high ecclesiastical dignities.

The Armenians are in general fine men, robust, and with an intelligent physiognomy. Their complexion is vivid, their beard flaxen or chestnut-coloured and their eyes black or blue. They are unsurpassed in business, very clever, polite and agreeable as companions. They are well informed for the most part, knowing many languages, and occupying good positions in the different administrative departments of the State and in the great financial establishments.

As for their religion, the Armenians are divided into three groups: Armeno-Gregorian, Armeno-Catholic and Armeno-Protestant. The Gregorian Church is self-governing. Like the Greek Church, it rejects the authority of the Pope; but it is separated from the Greek dogma as well as the Catholic by some highly subtle doctrinal points. The supreme

Head of the Gregorian Church bears the title of Catholicos and resides at Etchmiadzin, in Russian Armenia. He invests in his office the Armenian Patriarch of Constantinople whose importance is scarcely less than that of the Greek œcumenical Patriarch, being both civil and religious Head of the Armenians of Turkey and their official representative at the S. Porte. The Armeno-Gregorian priests may marry, but in that case, like the Greek orthodox priests, they cannot rise to the rank of Bishop.

The Armeno-Catholics, called also United Armenians, recognize the supremacy of the Pope; their worship is the same as that of the Roman Catholic Church, with some differences in the ritual. The Patriarch of the United Armenians enjoys the same prerogatives as the Greek and Gregorian Patriarchs, and like them he is invested both with civil and religious authority. The priests are subjected to celibacy.

The Armeno-Protestants are not so numerous; but they also have a Head or Vekil, whose appointment is sanctioned by the Sublime Porte, and who exercises certain powers on behalf of his Community.

The Jews of the Ottoman Empire came, for the most part, from Spain, of which country they still retain the language to a very large extent, though it has become a good deal mixed with words from the languages of the people among whom they dwell. In writing they use the Hebrew alphabet, and the general name of their language is Judeo-Spanish. In their civil and religious affairs they are governed by rabbis. The Grand Rabbi is recognized by the Sublime Porte in the same way as the Heads of the Christian Communities.



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GRAND HOTEL DE LONDRES (Belle-Vue)

L. Adamopoulos

Proprietor .

NOTICE

OF THE

GRAND HOTEL DE LONDRES

(BELLE-VUE)

Messrs L. ADAMOPULOS

PROPRIETOR



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NOTICE

OF THE

GRAND HOTEL DE LONDRES

(BELLE-VUE)

This fine building is situated opposite the Municipal Garden (Petits Champs) and commands a charming view of the Golden Horn. Owing to its elegance and comfort, it is frequented by select tourists from all parts of the world, and may be ranked among the first Hotels in Europe. Mess. L. Adamopulos formerly owned the Hotel Gelle-Vue, but on account of the great increase of their business and with a view to offering every convenience and luxury, with a first class cuisine to their numerous patrons, they thought it necessary to move into more spacious premises. The designs for this magnificent building came

from the able hands of the architect Mr. G. Semprini and give to it all the appearance of a palace.

The front overlooking the broad highway called *Tepe-Bashi* is truly monumental, and every story possesses a large balcony supported by stone columns and cariatides of splendid workmanship.

The GRAND HOTEL DE LONDRES (Belle-Vue) comprises four stories resting upon a lofty ground floor with large arched windows. Every story has nine windows over-looking the Garden of the Petits-Champs. From these windows one enjoys a magnificent view of the Golden Horn, the Arsenal, and the greatest part of Stamboul. The entrance, adorned with marble columns, forms a broad passage-way to the vestibule.

To the right of the vestibule is the Parlour. A little farther is the Hydraulic Lift after the system adopted for the Eiffel Tower. Then come the ordinary Bath rooms and the Hydropathic bath room, beyond which is a corridor leading, on the one side, to the servant's staircase, and on the other to a second entrance which opens into the Rue Glavany.

To the left of the vestibule is a Smoking room facing the Parlour. From the Smoking-room one passes through an anteroom to a spacious Dining-room, large enough to seat 150 people. On the ground floor are the W. Cs. on the English system, well ventilated

and with an ample supply of water. The same conveniences are to be found on every floor.

Then come the various rooms occupied by the staff of the establishment, also the linenroom where the linen is kept and always well aired.

Under the ground floor, in the high basement, the kitchens are remarkably well arranged. They are roomy, perfectly ventilated, cool and thoroughly dry, and so well fitted up that absolute cleanliness always prevails.

Particular mention is also due to the wine cellars which are well adapted for the preservation of wines. As is well known Messrs. L. Adamopulos and N. Aperghis have long been renowned for their cellars. They do not limit their attention to the purchase of wines from houses of acquired reputation, under standing that every vintage demands special study and appropriate treatment, and that only under these conditions can they offer unexceptionable wines to their guests.

Let us again refer to the vestibule on the ground floor. At its extremity is to be seen the magnificent stone staircase leading as far as the 4th. story and which is very easy of ascent. On the staircase, as throughout, the **GRAND HOTEL DE LON-DRES** (Belle-Vue), the light is brilliant, streaming in through broad windows every

where. Even the rooms which depend for light upon the inside court are all bright and cheerful.

On every floor the apartments are so arranged that all the rooms open into one another, having a second exit into the corridor. Families can therefore reside together, and yet, by merely shutting a door each one regains the privacy of a separate room.

Hot and cold water is laid on everywhere for the convenience of the visitors. Every corner of the establishment is lighted by gas, all the rooms are provided with heating apparatus and all are well aired.

On the upper story near the servant's rooms is the wash-house with its great brick furnace, marble wash-troughs, water-tanks, draining-frames, and drying room. All of these fittings are most practically arranged. It is from here that every story receives its supply of hot water.

On the top of the building are two fine terraces, whence one has a view of the Bosphorus, the Asiatic shore, the Princes' Islands, the sea of Marmora, all Stamboul and the Golden Hord.

The GRAND HOTEL DE LONDRES (Belle-Vue), in short, possesses all that can be desired to attract the patronage of families and tourists.

It contains 80 rooms and saloons so arranged as to afford every comfort and immediate service to its patrons; and all is so well organized that one might easily fancy himself at home. There can be no fear of fire, the building being costructed entirely of stone and iron; all the corridors and staircases are completely flagged only the floors of the apartments are laid in wood. But these again rest upon solid brick and iron. We may also add that the walls are so thick as to give protection against impertinent ears. Owing to the exceptional position of this Hotel situated in the centre of the town, and in one of its healthiest quarters, it is strongly recommended to families and to travellers visiting Constantinople for business or pleasure.

The staff of the Establishment, speak English, French, German, Russian and Italian. It may be affirmed therefore, that the GRAND HOTEL DE LONDRES (Belle-Vue) lacks in nothing.



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Ottoman Administrative Departments.

Ministry of the Civil List (Khazineyi-Khassa-i-Shahane), Palace of Dolma-Baghtche, on the Bosphorus.

Council of State (Shura-i-Devlet), in the S. Porte, Stamboul.

Sheykh-ul-Islamate, Stamboul.

Ministry of Foreign Affairs, (Kharidjiyè Nazareti), in the S. Porte, Stamboul.

SANITARY OFFICE, (Sihhiyè Idarèssi), Kara Mustafa Street, Galata.

Ministry of Public works, Commerce and Agriculture, (Nafi'a, Tidjaret ve Zira'at Nazareti), Mahmoudiye Street, at Djelal-Oglou, opposite the Persian Embassy, Stamboul.

Ministry of Finance, (Maliyè Nazarèti), Sultan Beyazit Square, Stamboul.

GENERAL DIRECTION OF POSTS AND TELE-GRAPHS, (Posta ve Telegraf Idarey Oumoumiyėssi), 23 Soouk Tchesme Street, Stamboul.

ADMINISTRATION OF THE MINT, (Zarb Khanè), at Saray-itchi, near Top-Kapu, Stamboul.

- GENERAL DIRECTION OF MINES AND FORESTS (Orman ve Me'aden Idarèy Oumou-miyèssi), in the Ministry of Finance, Sultan Beyazit Square, Stamboul.
- GENERAL REGISTRY OF DEEDS, (Defteri Khakani Dairessi), opposite the mosque of Sultan Ahmed, Stamboul.
- GENERAL ADMINISTRATION OF THE INDIRECT CONTRIBUTIONS, (Custom-Houses) Russumat Idaressi), Baghtche-Kapu Street, Stamboul.
- THE GENERAL CUSTOM HOUSE OF STAMBOUL (Istamboul Gumruyu), Baghtche-Kapou street, Stamboul.
- THE POST PARCELS CUSTOM HOUSE, (Posta Gumruyu) Kara-Mustapha Street, Galata.
- THE GENERAL CUSTOM HOUSE OF GALATA, (Galata Gumrayu), Kara-Mustafa street, Galata.
- Kiretch-Kapu Custom-House, (Kiretch Kapu Gumruyu), Kiretch-Kapu Street, Galata.
- CORN AND SPIRITS CUSTOM-HOUSE, (Zakhirè ve Muskirat Gumruyu), Kilidj Ali Pasha Street, Galata.
- Wood Custom-House, (Kereste Gumruyu), at Odun-Kapu, Stamboul.
- FRUIT CUSTOM-HOUSE, (Meyvakhosh Gum-ruyu), at Sirkedji-Iskelesi, Stamboul.
- TOBACCO CUSTOM-HOUSE, (Tutun Gumruyu), Ralli-Khan at Balek-Bazar, Stamboul.

- OTTOMAN PUBLIC DEBT (Duyuni-Oumoumiyè Osmaniè), Hamidiye Street, Stamboul.
- Ministry of Religious Endowments, (Evkaf Humayun Nezarèti Djelilessi), opposite Saint-Sophia, Stamboul.
- Ministry of War, (Makami Seruskeri), Sultan Beyazit Square, Stamboul.
- ORDNANCE DEPARTMENT, (Top-Khaney-Amire Mushirliyi), at Top-Khane, Galata.
- Ministry of Public Instruction, (Me'arifi Oumoumiyè Nezareti), Mahmoudiyè Street, at Djelal-Oglu, Stamboul.
- Ministry of Home department (Dakhliyé Nezareti), St. Sophia square, Stamboul.
- THE ADMIRALTY, (Bahriye Nezareti), at Kassim-Pasha, Golden Horn.
- Ministry of Justice, (Adliye Nezareti), Saint Sophia Square, Stamboul.
- PREFECTURE OF THE HARBOUR, (Liman Odassi), Kara-Moustafa Street, Galata.
- BOARD OF MARITIME COMMERCE, (Tidjareti Bahriyè Kantchelariassi), in the same locality.
- DIRECTION OF THE CORPORATION OF BOATMEN, (Kayikdjilar Idaressi), same locality.
- Administration of Light-Houses, (Fener Idaressi), Azab-Kapu Street, Galata.
- MINISTRY OF POLICE, (Zabtiyė Nezareti), Tidjaret Khan Street, Stamboul.
- PREFECTURE OF POLICE, (Dashra Zaptiyè

Merkezi), in the Mutessareflik of Galata-Seray, Grand Rue, Pera.

Ditto., at Beshiktash.

Ditto., at Scutari.

DEPARTMENT OF PASSPORTS, (Passeport Odassi), in the Ministry of Police, at Stamboul, and in the branch office opened on the premises of the Galata Custom-House, Kara-Mustapha Street, Galata.

PREFECTURE OF THE CITY. (Shehir Emaneti), Tîdjaret Han Street, Stamboul.

MUNICIPALITY OF THE VI CIRCLE (Altendyè Dayirèy Belediyè), Kabristan Street, Pera.

Courts and Tribunals:

COURT OF CASSATION, COURT OF APPEALS, AND TRIBUNAL OF FIRST INSTANCE, (Council of State) in the S. Porte, Stamboul

TRIBUNAL OF RELIGIOUS ENDOWMENTS, at the Sheykh-ul-Islamate, Stamboul.

COURT OF CASSATION, COURT OF APPEALS (Ministry of Justice), COURT OF ACCOUNTS (Ministry of Finance) at Stamboul.

TRIBUNAL OF FIRST INSTANCE, at Stamboul, Pera, and Scutari.

TRIBUNAL OF COMMERCE, at Stamboul.

COUNCIL OF WAR OF ANATOLIA AND OF THE STATE OF SIEGE, (Ministry of War) at Stamboul.

COURT MARTIAL, (Admiralty) at Kassim-Pasha.

Public Institutions:

IMPERIAL METEOROLOGICAL OBSERVATORY, 473 Grand Rue, Pera.

Sanitary Office, Kara-Mustafa Street, Galata.

BLACK SEA LIFE-BOAT OFFICE, at Kilios.

Superior Schools and Special Schools:

School of Mines and Forests, at the Ministry of Commerce and Agriculture, Mahmoudye Street, at Djelal-Oglu, Stamboul.

IMPERIAL SCHOOL OF MEDICINE, (Civil Section), at the point of the Seraglio, Stamboul.

SUPERIOR MILITARY SCHOOL, at Pancaldi.

IDADIYE SCHOOLS, preparatory to the Superior Military School—They are seven (7), one in Constantinople, (Kuleli, Bosphorus).

RUSHDIYE SCHOOLS, preparatory to the Idadiye Schools. There are 26, 8 in Constantinople.

VETERINARY PREPARATORY SCHOOL OF GUL-KHANE, at the point of the Seraglio, Stamboul.

SCHOOL OF LANGUAGES, opposite the Ministry of Public Instruction, Stamboul.

LAW SCHOOL, behind the Mosque of S. Sophia, Stamboul.

INDUSTRIAL SCHOOL, At-Meydan Square, Stamboul.

SUPERIOR CIVIL SERVICE SCHOOL, Divan Yolu Street, Stamboul.

SCHOOL OF FINE ARTS, in the Gardens of the Seraglio, Stamboul.

SCHOOL OF MEDICINE, (Military Section), in the Gardens of the Seraglio, Stamboul.

NAVAL SCHOOL, at Halki (one of the Princes, Islands).

Educational Establishments:

OTTOMAN IMPERIAL LYCEUM of Galata-Seray, Grand Rue, Pera.

OTTOMAN COMMERCIAL SCHOOL at Halki.

Numerous Medaris, where the Softas (students of the upper classes) study.

There are 370 Primary Schools, both superior and common, of which 40 are for girls.

There are many other Schools founded by different Christian communities of which the most important are:

The educational establishments of Phanar; the Pallas; the Zappion; the Austro-Hungarian School of Tom-Tom Street; the Austro-Hungarian free School at Buyukdere, directed by the conventual Fathers of St. Antony; the Institute of St. George, in Galata; the Schools of the Georgian Fathers at Shishli; the Establishment of the Augustine Fathers of the Miraculous Ascent of the Virgin Mary, at Kum-Kapu; the Armenian Schools of the Immaculate Conception; the German-Swiss School; the Royal Italan School; Robert College at Roumeli-Hissar; American College for girls at Scutari, Selamsiz street; the English High School for girls in Pera; Church of

Scotland School at Haskeuy; Free Church School, in Galata etc., and also the following Establishments:

COLLEGE OF St. BENOIT, very fine Establishment, directed by the French Lazaristes, in Galata.

French College, directed by MM. Faure, 2, Impasse Terdjiman, in Pera.

FRENCH COLLEGE, of St. Joseph at Kadikeuy (Chalcedon) directed by the Friars of the Christian Schools.

ST-MICHAEL'S HALF-BOARDING SCHOOL, in Pera, Agha-Hamam Street; and numerous free Schools in the principal suburbs of the Capital.

College of St.Pulcheria, directed by the Fathers of the Society of Jesus, Buyuk Parmak-Kapu Street. A very large and magnificent building on the heights of Pera, enjoying a splendid view over the whole city and the Bosphorus.

BOARDING SCHOOL OF OUR LADY OF SION, 109, Grand Rue, Pancaldi, directed by the Nuns of O. L. of Sion.

BOARDING SCHOOL OF THE FRANCISCAN SISTERS (Nuns), of St. Mary, 7,9, Impasse Terdjiman, Pera.

Arsenals:

The Imperial Naval Arsenal, at Haskeuy. The Ordnance Department, at Top-Khane, Galata.

The ARSENAL OF NISHANTASH, on the heights of Dolma Baghtche, between the two vaileys of Little and Great Flamur.

Museums.

MUSEUM OF THE JANISSARIES, At-Meydan square, Stamboul. — Price of admittance:

5 piastres, silver.

Museum of Antiquities, in the Chinili-Kiosk of the garden of the Seraglio. Stamboul. — Price of admittance: 5 piastres, silver, on Tuesday, and 2 1/2 piastres on other days, except Friday.

MUSEUM OF ARMS. In the ancient church of St. Irena, Stamboul. There is no admittance.

Libraries:

- LIBRARY OF THE SULTAN BEYAZIT SQUARE. (newly created).
- LIBRARY OF THE MOSQUE OF SULTAN MEHRMED.
- LIBRARY OF ST. SOPHIA, (Founded in the year 1454).
- Library of the Mosque of Sultan Beyazit, (Founded in 1505).
- ATIF EFFENDI'S LIBRARY, on the Square of Ab-ul-Vefa. Stamboul (Founded in 1735)
- LIBRARY OF THE MOSQUE OF NOORI-OSMA-NIYE, (Founded in 1755).
- LIBRARY OF THE MEDRESSE OF ABD-UL-HAMID, Hamidiye Street (Founded in 1780).

These libraries are the most important

and the richest. There are other libraries also; for there is no mosque which has not its own library. In the aggregate the Musulman Libraries of Constantinople contain more than 64,000 manuscripts, of which some are very precious.

There are some Greek Libraries also

possessing very valuable books.

Barracks:

BARRACKS of the SERASKERAT, Sultan Beyazit square, Stamhoul.

BARRACKS OF MALTEPE, DAOUD-PADHA AND RAMIZ CHIFLIK, on the hills to the west of Stamboul,

BARRACKS OF THE MARINE, at Kassim Pasha.

BARRACKS OF ARTILLERY, at the Taxim.

MEDJIDIYE BARRACKS, standing in the valley of the Little Flamoor.

BARRACKS OF DOLMA-BAGHTCHE, near the Palace of the same name.

Barracks of Top-Khane, near the Ordnance Department, at Top-Khane.

SELIMIYE BARRACKS, Scutari.

BARRACKS OF THE CAVALRY, at Vanikeuy.

Commercial Establishments.

BRITISH CHAMBER OF COMMERCE, Pershembe Bazar street, Galata.

- AUSTRO-HUNGARIAN CHAMBER OF COMMERCE 16 Tom-Tom Street, Pera.
- CHAMBRE OF COMMERCE OF CONSTANTINOPLE, 1 Mehmed Ali-Pasha Khan, 136 Fermeledjiler street, Galata.
- FRENCH CHAMBER OF COMMERCE, 1 Kuyoomdjilar Khan, 87 Yorgandjilar Street, Galata.
- ITALIAN CHAMBER OF COMMERCE, St-Pierre, Voiwoda street, Galata.
- WATER COMPANY OF CONSTANTINOPLE, Narlian Khan, 42 Voiwoda street, Galata.
- TOBACCO ADMINISTRATION OF THE OTTOMAN EMPIRE, Voiwoda street, Galata.
- THE METROPOLITAN RAILWAY COMPANY OF CONSTANTINOPLE (LIMITED), Tunnel square, Pera.

Financial Establishments:

- IMPERIAL OTTOMAN BANK, Voiwoda Street, Galata.
- Bank of Constantinople, Zulfarisse Street, Galata.
- CRÉDIT GÉNÉRAL OTTOMAN, Voiwoda Street, Galata.
- CRÉDIT LYONNAIS: Agency, Haladjian Khan, Karakeuy square, Galata,— Counting-Houses, Hazzopulo Khan, 3, Sultan Hamam street, Stamboul.

- SOCIÉTÉ GÉNÉRALE DE L'EMPIRE OTTOMAN, Kamondo Khan, Voiwoda street, Galata.
- SOCIÉTÉ OTTOMANE DE CHANGE ET DE VA-LEURS, Voiwoda street, at the corner of the Medresse street, Galata.

Hospitals:

- GERMAN HOSPITAL, near Ayas-Pasha, Pera. British Seamen's Hospital, Medresse street, Galata.
- ARMENIAN HOSPITAL, Office: 49, 50 Buyuk-Yeni Khan, 33 Tchakmakchilar Yokushu Street, Stamboul.
- St. James' Hospital, (Armeno-Catholic), at Pancaldi.
- AUSTRO-HUNGARIAN CIVIL AND MARITIME HOSPITAL, Iskender street, Azab-Kapu, Galata.
- OTTOMAN HOSPITAL for the insane, Scutari.
- FRENCH CIVIL AND MARITIME HOSPITAL, Grand Rue, Pera, at the Taxim.
- NATIONAL GREEK HOSPITAL, at Yedi-Kule, Office; Khasta-khane Khan, 69 Helvadji street, Galata.
- OTTOMAN HASSEKI HOSPITAL, for women, (without distinction of nationality), near the Ak-Serai square, Stambonl.
- JEWISH HOSPITAL, at Balata.
- ITALIAN NATIONAL HOSPITAL, Defterdar Yokushu street, above Top-Khane, Pera. HOSPITAL FOR LEPERS, at Scutari.

OTTOMAN MUNICIPAL HOSPITAL, Defterdar Yokushu street, above Top-Khane, Pera. Free to all without distinction of nationality.

THE HOSPITAL « DE LA PAIX », with a department for insane persons, on the Maslak street, Shishli.

DISPENSARY, Zurafè street, and in the Providence House, Galata.

VACCINATION SERVICE, in the Municipality of the VIth Circle, Kabristan street, Pera.

Prisons:

The Principal prisons are in the following places:

At-Meydan square, Stamboul.

Mutessariflik of Galata-Seraï, Pera.

Markets:

For the sale of every kind of produce:

Monday, at Yeni-Djami and Tchichek Bazar, Stamboul.

Tuesday, at Defterdar Yocushu (Pera-Galata), and at Shah-Zade Bashi (Stamboul).

Wednesday at St-Sophia and Sultan Mehmed, (Stamboul).

Thursday at Pershembe-Bazar, (Galata) and at Djoobali, (Stamboul).

Friday, at Kassim-Pasha, Scutari, and

Eyub.

Saturday, at Beshiktash.

Sunday, at Yeni-Shehir, Pera.

Cemeteries:

The principal cemeteries are:

The Latin-Catholic Cemetery, at Ferikeuy.

The Greek Cemetery, at Shishli.

The Armeno-Catholic Cemetery, at Shishli.

The Armenian Cemetery, at Pancaldi.

The Protestant Cemetery, at Ferikeuy.

The English Cemetery, at Scutari.

The Jewish Cemetery, at Shishli.

The Turkish cemeteries are very numerous and are found in every place, intra et extra muros. Some of them are placed in the midst of the most frequented quarters. They are all shaded by cypresses.



Embassies and Consulates

- Great Britain.— Tepe-Bashi Street, Pera. Consulate: Medresse Street, Galata (from 10 o'clock to 3).
- Germany. Ayaz-Pasha, Pera. Consu-LATE: No 33, Sakiz Aghatch Street, Pera (from 10 o'cfock to 3).
- Austria-Hungary.—Tom-Tom Street, Pera.

 Consulate: Tom-Tom Street, Pera.—

 Board of Marine: No 3, Iskender Street,

 Galafa (from 10 o'clock to 3).
- Belgium (LEGATION). No 16, Street of the Posts, Pera. Consulate: No 17, Serkis Street, Pera, (from 10 o'clock to 2).
- Bulgaria (AGENCY). Kabristan Nº 32, Pera. CHANCELLERIE: Asmali-Mesgid Nº 47.
- Denmark .- See, Sweden and Norway.
- Spain (Legation).— Main Street of Pera, Nº 70.— Consulate: Nº 18, Broussa Street, Pera.

- United States of America (LEGATION).—
 No 127, main Street of Pera.— ConsuLATE: No 225, in the same Street, (from
 10 o'clock to 3).
- France.—Main Street of Pera.—Consulate: Tom-Tom Street, Pera (from 9 o'clock to 3).
- Greece (LEGATION).— Rue Aga-Hamam No 10, Pera.— Consulate: No 343, main Street of Pera (from 9 o'clock to 4).
- Italy.—Mezarlik Street N. 5, Pera.—Consu-LATE: Asmali Mesdjid Street, Pera (from 10 o'clock to 3).
- Montenegro (LEGATION).— At Emirghian, on the Bosphorus, European shore.
- Netherlands (Legation). No 393, main Street of Pera. Consulate: same address.
- Persian. Opposite the Sublime Porte, Stamboul. Consulate; Khodja-Khan Street, at Sultan Hamam, Stamboul (from 10 o'clock to 4).
- Portugal (LEGATION). Managed by the Italian Consulate General.
- Roumania (LEGATION). Nº 42, Kabristan Street, Pera.—Consulate: Nº 2, Sofiali Street, Pera (from 10 o'clock until midday and from 1 to 3).

- Russia.—Main Street of Pera.—Consulate: No 462, same Street (from 10 o'clocfl to 3).
- Samos (AGENCY). Ourbash-Nomico Khan; Moom-Khane Street, Galata.
- Servia (Legation).— Nº 162, main Street of Pera.—Consulate: same address.
- Sweden and Norway (LEGATION), commissioned with the interests of Denmark.—Main Street of Pera. Consulate: same address (from 10 until mid-day).
- Chancellerie Latine-Ottomane.— Rue de la Banque, Galata (from 10 o'clock to 4),



h :	

DINING ROOM OF THE GRAND HOTEL DE LONDRES (Belle-Vue)

Useful information

The best time of the year for visiting Constantinople, is from April to June or from September, to November.

We adrise bringing the least luggage possible; what is necessary is a change of linen and different suits of outer clothing adapted to changes of temperature both sudden and extreme.



The arrival by land involves much less of inconvenience than that by sea. On arriving at the station of Sirkedji Iskelessi, Stamboul one has only to give his small luggage to the Hamals (porters) of the Railway station, easily known by their uniform.

Do not lose sight of your luggage, but ask to be shown the place where wait the guides or interpreters of the Hotels, then call for the Interpreter of the GRAND HOTEL DE LONDRES (Belle Vue), who can be recognized by the name of the Establishment, which he bears on his breast.

This done, leave the interpretor conduct you to the Custom-House to have your luggage examined. Small luggage can be taken by the porters (or hamals) to a carriage, of which, numbers are always, standing before the station; but heavy baggage must be carried on the backs of men from the station to the Hotel; the charge is 10 piastres for each trunk; the toll of the bridge being paid by the porter. It is prudent to let the interpreter accompany the porter who carries the luggage, while you take a carriage and drive to the Hotel. The fare from the station to the Hotel is 25 piastres, the toll of the bridge being paid by the coachman.



On arriving by sea the boai scarcely anchored when a number of individuals of all races come on board, and annoy the passengers. One must be very distrustful of these people, for thieves often slip in amongst them. Without losing sight of one's luggage one must resist the blandishments of this dubious band, and await the interpreter of the Hotel, who is, as we have already said, easily recognized, and is supplied with printed cards of the Establishment. If necessary, he can be called as soon as the Hotel's boat is seen. Unless the stea-

mer arrives very late, the interpreter is always there and comes on board before she stops. One can however make sure that he is there by seeking amongst the crowd of boats, that one which bears the name of the GRAND HOTEL DE LONDRES (Belle Vue) painted on the stern.

Having spoken to the interpreter of the Hotel, the traveller, having had his luggage identified and counted, has only to entrust it tohim, freeing himself from further responsibility.

It is essential to note that a guide interpreter is absolutely necessary to those who are strangers in Constantinople, unless a friend awaits them.

Even should one speak Turkish, Greek, Armenian, or other European languages commonly understood in the city, it is easy to lose one's way in Pera

During the passage of the boat to the great Custom-House of Galata, the interpreter takes the passeports of those whom he is accompanying. and goes alone to the police office to have them vised; without this no one can land. This done he returns to fetch the travellers, and all go together into the Custom-House. Here the examination of luggage is more strict and less prompt than at the Railway station. In leaving the Custom-House, leave all responsibility with the interpreter, who will arrange with the porters and do everything

to facilitate matters. Once the men are loaded with the luggage, instruct the interpreter to go to the Hotel with them, in order to see that nothing is lost or damaged; this precaution is indispensable.

To get to the Hotel one could either follow the interpreter on foot, or go up by the Tunnel the station of which is in Galata near Karakeuy, or by the tramway which starts from Karakeuy at the bottom of the Yooksek-Kaldirim and passes the GRAND HOTFL DE LONDRES (Belle Vue); but the easiest way is to take a carriage.

Once at the Hotel your first thought should be of your luggage, to see that nothing is missing and that all is in the same condition as when you entrusted it to the interpreter. You then settle his account, which amounts generally to 5, 8 or 10 francs according to the appearance of the traveller and the quantity of his luggage.

The interpreter's account includes all that he has expended; the boat, the visa of passport, the Hamals (porters) and his personal fee.

As it is impossible to dispute the charges made by interpreters, they being independent of the Hotel and there being no fixed tariff, one must be resigned to pay what they ask, although it be really more than is necessary. This is the case, moreover, in regard to almost everything; be it the hire of a boat, a horse, a porter. or a carriage; although

the tariff of the carriages is fixed by law, the drivers always try to overcharge, and the case is the same when one knows the proper fares. As to the interpreters, one must reckon upon a daily expense of from 8 to 10 francs. The fee varies according to the season and the ability of these experts; for one must not imagine that all individuals who speak several languages are good guides. Many offer their services without even knowing the situation of the different points of interest. Guides can be engaged for 5, 6, or 7 francs a day, but at the traveller's own risk.



Another source of trouble is the Turkish money, for the different coins resemble each other, and the exchange varies nearly every day.

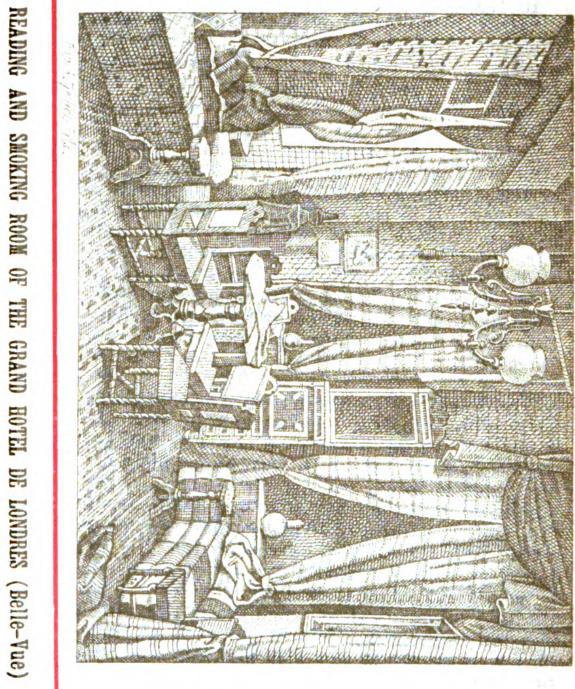
The only foreign moneys which pass in Turkey are: the French gold pieces of 20 francs called "napoleons" the English pound, the Austrian ducat and the new Russian Imperial "Alexander the third." As for foreign silver money it does not pass, notwithstanding that the Turkish small money in circulation is far from sufficient for the daily business. This scarcety of small change is owing to two chief causes; firstly the small amount in circulation, secondly the innumerable money changers (sarafs) who have been allowed to multiply in the commercial quarters, and who draw

off the small silver for their own traffic, and even export it to the provinces where the rate of exchange is higher than in Constantinople.

Not only the sarafs, but also tradesmen and even the private individuals, lend themselves to money changing at a profit.

It would take too long to relate the history of the Turkish currency. We may merely mention that it has been frequently worked over and that the coins composed of an alloy of silver have decreased in standard and value each time. During the reign of Sultan Mahmoud II alone, the coinage was debased thirty-five times. Since then, it has been recoined several times. From this has resulted the numerous divisions and subdivisions of the coinage, and from this arose the alteliks beshliks and metaliks (composed of silver and copper) to say nothing of the copper money still used in certain provinces (especially at Smyrna), but not current in Constantinople. In Turkey the money unit is the piastre, of which the nominal value today is 0 fr. 22 c. 194 (current value 0 fr. 20 c.) The standard coin is the Turkish lira, a gold piece, the nominal value value of which is 100 piastres, or 22 fr. 79 c. 367 (current value 23 fr. in trade, and 22 fr. 75 c. -22 fr. 50 c.-21 fr. 35 c. On the exchange or in public offices; consequently the gold piece of 20 fr. is worth from 87 to 87% piastres gold, or 87 to 87% hundredths of a lira, after deducting the exchange and the banking commission.





In trade the gold napoleon is taken at 95 piastres in silver, the 10 fr. piece for 47% piastres, and the gold 5 fr. piece at 23% piastres. The English pound is worth from 109 to 110 piastres, gold, or 109 to 110 hundredths of a Turkish lira. The ratio between gold and silver in Turkey being as 1 to 15.09, the result in changing gold into silver is, that you receive for a Turkish lira at 100 piastres gold, 107, 107% or 108 piastres in silver. It is the same with the fractions of the Turkish Lira, which are: the half Lira of 50 piastres (value 11 fr. 39 c. 683), and the quarter Lira of 25 piastres (value 5 fr. 69 c. 82. In the exchange and Government offices these coins undergo reduction at the same rate proportionally as the Turkish Lira.

The Turkish silver coins are: the medjidie of 20 silver piastres (real value 4 fr. 43 c. 994 -current value 4 fr. 15 c. or 4 fr. 20 c.). which is reckoned in Government offices at 19 piastres only, whilst in Smyrna, for instance, it is accepted at 30 and 32 piastres: the half medjidie of 10 silver piastres (true value 2 fr. 21 c. 947—current-value 2 fr. or 2 fr. 10 c.) reckoned at 9% piastres only, in Government offices; the quarter of a medjidie 5 silver piastres (true value 1 fr. 10 c. 973—current-value 1 fr or 1 fr. 5 c.), reckoned at 4% piastres in Government offices; the double piastre (new model) (true value 0 fr. 44 c. 399—current-value 0 fr. 40 c.); the piastre of 40 paras (true value 0 fr. 23 c. 194 -current-value 0 fr. 20 c.); the half piastre

of 20 paras (real value 0 fr. 11 c. 096—current-value 0 fr. 10 c.) To these coins one may add: 1st the BESHLIKS, comprising the 5 piastre piece (real value 1 fr. 14 c. current-value 1 fr. or 1 fr. 5 c.); the piece of 2½ piastres (real value 0 fr. 57 c. current-value 0 fr. 50 c. the piece of 1½ piastres or 50 paras (real value 0 fr. 29 c. current-value 0 fr. 25 c.) 2^d the ALTILIKS, comprising coins of the same denominations and value as the BESHLIKS.

The METALLIKS are: the piece of 2½ piastres or of 100 paras (real value 0 fr. 57 c., current-value 0 fr. 50 c.); the piece of 1½ piastre or 50 paras (real value 0 fr. 29 c.—current-value 0 fr. 25 c.); the piece of ½ prastre or 20 paras (real value 0 fr. 12 c., current-value 0 fr. 10 c); the piece of 10 paras (real value 0 fr. 06 c., current-value 0 fr. 05 c.): the piece of 5 paras (real value 0 fr. 03 c., current-value 0 fr. 02½ c).

All these coins are quite thin and smooth, and resemble each other so much that it is almost impossible to distinguish one from other. Only long practice can prevent incessant confusion.

In the matter of weights and measures, the difficulty is no less. A decree of the 1st March 1870 ordered the use of the metrical decimal system, but the old system still prevails and is employed even to day. The names and equivalents of these weights and measures are the following:

Weights:

			Kil.	Gra.
Quintal or kantar	44 Okes	=	56,	408
Cheky	195 Okes	=2	250,	00
Oke	400 drames	=	1,	282
Dram	16 karats	=	0,	083

Measures of Length:

	Metr.		Cent.	
Arshin	0	75	774	
Pic halebi (for silk andwoollen				
stuffs)	0	68	58	
Pic indazė (for cotton and other				
stuffs)«	0	65	55	

Square Measures;

	Metres	Cent.	
Square Pic	0	75	774
Deunum (1,600 square pics).	1,212	38	400

Liquid and dry Measures:

		Litr.	Cent.
T 1 1	Metro (10 okes) Oke	13	33
Liquia	Oke	1	33
Dry Mea	sure kile	35	27

Ottoman Calendar:

The Ottoman Calendar is arranged upon the lunar system, which gives a year of 12 months composed alternately of 30 and 29 days; that is 354 days in the whole year. To obtain the exact agreement between a Musulman date and that according to the Christian era it is necessary to deduct as many times 11 days as there are common solar years and as many times 12 days as there are leap years.

It is obvious that this is not perfectly easy. But there is another thing; the Ottomans posses a double Calendar, giving the year and the day of the month 1st of the year of the Hegira: 2d of the Financial year. But these two Calendars differ in everything: the name, the number of the year, the name of the month, and the number of days. For example, let ustake the 7th November after the Gregorian Calendar (new style); this date corresponds to the 24th Rebi-ul-Ewel of the year 1308 of the Hegira, and to the 26th Teshrini-Ewel of the Ottoman Financial year 1306.

Table of the twelve Months of the Ottoman year.

Year of the Hegira

Lunar Months.

Djemazi-ul-Akhir Djemazi-ul-Ewel Rebi-ul-Akhir Rebi-ul-Ewel Muharrem Ramazan Shaban Zilhidjé Redjeb Zilcadé Shewal Sefer

Note. These months

Fiuancial Year

Solar months agreeing with the old style calendar.

(*) Mart

March

April May

Mayis Nissan

Temooz Haziran

Agustos Eylool

Teshrini-Ewel

Teshrini-Sani Kianoon-Ewel

November

October

December

January

September

August

June

Kianoon-Sani

February

(*) First month of the Financial year.

Shoobat solar year. are composed alternately of a 29 and 30 days, and progress inturn through all the seasons of the The days of the month of the Ottoman Financial year agree exactly with those of the Greek calendar (old style) which is 12 days behind the Gregorian calendar. Thus our 7th November, for instance, corresponds to the 26th October of the Greeks. Wilst the Christians of the west (or Latins) reckon according to the Gregorian calendar, the Christians of the East (of different rites) make use of the Greek calendar.

The Turks have also a particular way of reckoning the hour of the day, which is quite different from that in use in the countries of the west. As the Europeans persist in keeping what is called, the European time and the Turks cannot renounce their system, foreigners are much perplexed when they have to do with the Government Departments or with Ottoman companies. Turkish time (12 h.) is calculated from the setting of the sun; this is the principle. there being no fixed rule to ascertain the sunset and every one being free to decide it in his own way, variations result which embarass every body. Neverthless, since the foundation of the Meteorological Observatory a "mean time" has been adopted, which permits the fixing of the relation between the Turkish and the European times without great discrepancy.

Neverthless it is necessary to alter every day watches, which show Turkish time, since the setting of lhe sun advances or falls behind, from one day to the other. The difference between the two systems of calculating time also varies perpetually.

Lately Messrs. A. Zellich & Sons have published some very useful tables showing the relation between the Turkish and the European time for every month of the year and for every day of the month; we therefore advise our readers to get this little Vade-Mecum.



The traveller who wishes to visit the Imp. Palaces, and the Treasurv of the Sultans in the old Seraglio of Stamboul, must obtain a special permit through the medium of his Embassy; but we may add that this permit is granted with difficulty and that only foreigners of distinction obtain it.

The Embassies hesitate the more to accept the applications made to them, since such applications have necessarily to pass through the Sublime Porte, becoming the basis of the Sultan's *Iradé* (Decree), then of the action of the Grand Masters of Ceremonies, and finally of the presence of an aid-de-camp of His Majesty, instructed to accompany the visitors to whom this exceptional favour has been granted.

To visit the Mosques one must also have a permit; but this may be obtained without difficulty. It is sufficient to apply to one's Embassy, which makes the necessary application to the *Teshrifatdjy* (Master of the Ceremonies) of the Ministry of Foreign Affairs.

On the order of the Minister, the Teshrifatdjy delivers free tickets of admission. One may also apply directly to the Teshrifatdjy, who in this case makes you pay a fre of 10 piastres for every ticket of admittance to each Mosque.

No one is allowed to enter a Mosque without taking off his shoes. For Europeans who do not wear over-shoes, this is very inconvenient; for this reason the *imams* (Mohamedan priests) place at the disposal of visitors large slippers which are put on over their boots or shoes.



TWELVE DAYS

IN

CONSTANTINOPLE



Before introducing this part of our work, let us sketch in a few lines the general features of the city.

Constantinople is constituted by the union of the three towns quite distinct the one from the other, situated on three promontories which are separated by the Bosphorus and the Golden Horn, at their point of junction with the sea of Marmora. These three towns are Scutari on the Asiatic shore, a town almost exclusively inhabited by Mussulmans: Stamboul on the European shore, at the South of the Golden Horn, on the spot where the ancient Byzantium was built. and which possesses a mixed population of Turks, Greeks, and Armenians amongst whom Europeans are being introduced by degrees; and finally on the north of the Golden Horn, on the European side of the

Bosphorus, the Frank town formed by the union of Pera and Galata, which is the residence of the diplomatic and consular body, and the seat of the large Banking establishments, of European commerce, of the principal Hotels, and of the Theatres and concert-halls.

The three towns of which the circumference is about 25 kilometres, spread grace fully over the slopes of a series of hills, and offer to the eye a truly enchanting panorama.

According to the census of 1885, the population of Constantinople including the villages of the Bosphorus and the Islands, which it is now customary to comprise under the name of the city itself amounts to 873,565 inhabitants.

The Golden Horn is so called according to some, by reason of its shape, or, on account of the beauty of its shores according Athird class of etymologists to others. claim that its name comes from the fact that ships brought there from every part of the world, all kinds of wealth. It is about 11 width is 450 kilometres long; its mean metres and its depth varies from 2 to 45 Its shore-line is but slightly metres. broken except to the Stamboul side, where there are three or four projecting points, and on the northern shore where the bay of Kassim-Pasha makes an indentation to the west of Galata. It forms several spacious and safe harbours.

The Bosphorus, or Strait of Constantinople, derives its name from the Greek Βόσπορος (δοῦς οχ πόρος passage). Every body knows the legend of Io, danghter of Inachus, first king of Argos, changed by Jupiter into a cow and confined by Juno to the guard of Argus. According to the Greek mythology, the cow Io, is said to have swam across the Bosphorus. From this circumstance is said to be derived the name given to that arm of the sea which separates Europe from Asia, and which unites the Black Sea to the Sea of Marmora.

A little beyond the entrance to the Bosphorus, opposite Scutari and near the Asiatic shore, is a rock upon which has been erected a square tower serving as a light house and known under the name of Leander's Tower, The Virgin's Tower, or The Girl's Tower (Kiz-Koulessi).

This last appellation is certainly the most correct, although the name "Leander's Tower" prevails in use. This name can only refer to the young Greek of Abydos who was drowned while swimming across the Hellesponte to join his lady-love Hero. But Hellesponte was the ancient name of the Dardanelles and by nomeans that of the Bosphorus. There is therefore, a manifest error here just as a mistake has been made in attributing to Manuel Comnenus the construction of this Tower, for the purpose of serving as a support to the chain which barred the entrance to the Golden Horn.

This chain extended from the point of the Seraglio to the shore of Galata.

We prefer the Turkish legend which relates that a Gipsy soothsayer having predicted to Sultan Mehemed that his dauhhter Mehar-Shegid would die from the bite of a serpent, the Padishah had this Tower erected upon that rock, to which no reptile could gain access, and shut up the young princess in it. Mehar-Shegid grew up and became so beautiful that everybody spoke of her graces. The son of the Shah of Persia, hearing her charms recounted, fell in love with Mehar-Shegid and found means to send her a nosegay the symbolical mearring of which was intended to reveal his sentiments. But fate willed that an asp should creep in among the flowers. Mehar-Shegid, was bitten, but at the same moment her lover appeared and saved the princess by sucking the wound. Sultan Mehemed gave his daughter to him who had saved her life, and had given proof of true courage. Hence the name Tower of the Virgin or Tower of the Girl (Kiz-Koulessi) which the Turks have given to this little edifice.

The Bosphorus forms numerous windings and a series of basins, indicated on either shore by seven promontories, corresponding to seven bays dug out from the opposite shore. This conformation appears to have given rise to the ancient tradition that the Black and the Mediterranean seas originally had no communication with each other.

According to the opinion of the ancients the straits of the Bosphorus and the Dardanelles were formed simultaneously by a great cataclysm; perhaps at the period of the deluge of Deucalion (1). Be it as it may, the currents are very violent in the Bosphorus, dashing against one shore then against the other, they hurry from basin to basin, finally to be broken upon the Seraglio Point (Stamboul), and to flow partly into the Golden Horn and partly into the sea of Marmora.

The length of the Bosphorus, in its centre, is about 27 kilometres. The shores stretch by their windings to 31 kilometres on the European side, and to 38 kilometres on the Asiatic coast. At the narrowest part, the Bosphorns is 550 metres wide, and in other parts it measures 1,000, 1,200, and 2,000 metres. It is not therefore the "watery street" of which Lamartine speaks, where "the yards of the ships in passing catch in the branches of the trees growing on the shores". The aspect of the Bosphorus is really charming; it offers a succession of enchanting views, that one is never tired of admiring.

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⁽¹⁾ Deucalion, king of Thessaly was the son of Prometheus and Pandora. He is the Noah of the Greek mythology. The earth having been inuntaded, Deucalion and his wife Pyrra alone were saved from the deluge. They repeopled the world by casting stones behind them. Every stone hurled by Deucalion became a man and every pebble thrown by Pyrrha became a woman,

Supposing that the traveller arrives on Saturday evening by the Oriental Express, we are going to show him the way to see, in 12 days. Constantinople and its environs as far as Broussa. Certainly it is not to be imagined that in so short a time one can form a perfect idea of the places visited. We may even give warning that such a program will demand tireless activity and a great power of resistance to mental and physical fatigue; but if one has not three or four weeks at his disposal (the time necessary to see and study everything without hurrying), he must proceed quickly and as methodically as possible.



FIRST DAY.— Sunday

A walk in Pera. — Garden of the Petits-Champs. —
Galata Tower. — Churches. — Garden of the Taxim.
— Cemeteries of Pancaldi, Ferikeuy, Shishli. —
Excursion to the Sweet-Waters of Europe.

Tourists should first visit the main street of Pera called GRAND' RUE DE PERA, the centre of the high-life of Constantinople, where almost all the Embassies are situated. It is really a matter of importance that one should know the Embassies in order to have recourse to them, when occasion requires, for the visa of passeports, an indispensable precaution. It is in this street that the most beautiful houses and most important shops are found. This street, divided into three sections (from the Taxim to the cross-way of Galata-Seray; from this latter point to the Tunnel Square, and from there to the Yuksek-Kaldirim Street which descends by paved sleps to Galata), presents in each of these sections a totally distinct aspect.

Opposite the Grand Hotel de Londres (Belle-Vue) is the Municipal Garden of the Petits-Champs, a recent creation which borders the whole length of the Mezarlik Street also called the Boulevard of the Petits Champs.

In the midist of well arranged, and already quite well shaded alleys, rises a pavillion which serves as a theatre and coffee-house. At the end of the garden one sees a rather poor wooden construction built for summer theatrical representations. From the terrace, elevated above the western slope of the hill, one enjoys a charming view of the Golden Horn, the Kassim-Pasha bay, and a part of Stamboul. This is the place where the high-life of Pera assembles. — Admittance: 1 Piastre.



The Tower of Galata (Galata Koulessi or Beuyuk-Koulé), (the great tower, the old tower) was formerly a part of the fortifications erected by the Genoese in the XIV century. It was called also « the tower of Christ » (Πύογος του Χριστου). It is a massive structure 40 metres high, but as it occupies the highest point plateau its summit rises almost to 150 metres above the sealevel. This tower serves in the present day as a point of observation for the watchmen who have to announce the out-break of fives in the city. A staircase of 141 steps placed in the wall, and broken by eight landing-places

leads up to a large hall, 4 metres high, where the watchmen have opened a coffee-house. This hall is lighted by 14 large windors opening upon a heavy cornice. Above is a second story of less diameter, which is 3 metres high and has 14 smaller windows. This second hall, which is reached by a staircase of 41 steps, contains nothing but an ancient bell the elapper of which is connected by cords with an old piece of clock-work, without dial-plate, seen in the midst of the large hall below. All around this second story is a gallery from which one enjoys a splendid view of Constantinople and its environs. Above, are two more stories each forming a hexagonal pavillion of decreasing size; but the public is not admitted to these.

As for the Churches we will give their names later.

The Municipal Garden of the Taxim, called also the Garden of the Grands-Ghamps, is situated, as its name indicates, above the Beuyuk-Mezaristan (great cemetery) formerly reserved for the burial of these infected with the plague. One may go there by the road leading to Pancaldi and Shishli. on which open the doors of the Garden a little beyond the Great Artillery Barracks. This garden is little frequented now, although it offers as many attractinos

as that of the Petits-Champs. The terrace which terminates it, and from which one enjoys a marvellous view of the Bosphorus and Dolma-Baghché, is more charming than that of the other resort. But the Grands-Champs are a little distant. whilst the Petits-Champs are so to speak, in the heart of Pera. For this reason every one prefers this latter.

Before going to the Christian Cemeteries of Ferikeuy and Shishli, which are of not much interest except the Latin - Catholic cemetery where some handsome monuments are to be met with, it is well to stop for a moment at the old Armenian Cemetery situated on the right side of the main street of Pancaldi, beyond the Garden of the Taxim. Almost all the tombstones bear, carved upon them, objects designating the occupation of the deceased. This is very interesting, particularly the scales presented as the distinguishing sign of the tradesman. There is also a tombstone bearing a head separated from the body and the body itself. There must undoubtedly lie the remains of some one who was murdered, or who was condemned to decapitation.

It is by this same route that one goes to the Sweet Waters of Europe, a charming valley extending from the village of Khiaghad-Khane, above Shishli, to that of Kara-Aghadj, near the head of the Golden Horn and between the rivers of Kiaghad-Khane-

Soo and Ali-Bey-Soo. There may be seen a beautiful kiosque of the Sultan, many elegant villas, groves of trees and fine meodows watered by the Kiaghad-Khane, which is crossed at several points by neat bridges. During the spring and the summer this place is much frequented, although not so much so as formerly. One may return by the same road or by water. In summer the steamers of the Golden Horn run from Kara-Aghadj to the bridge of Karakeuv and vice-versa. (The passage lasts 1 h. 1/4: Price: 50 paras. If caïques are to be found, return by this mode of conveyance is very agreable, Duration of passage: 1% or 2 hrs. The price, to be settled before hand is 15 or 20 piastres for carques with one pair of oars and 20 or 30 piastres for these having two pairs of oars. By carriage, the time occupied is % of an hour or, 1 hour, The price, to be settled before hand, is about 15 or 20 piastres for each 1 hour. The trip takes the same time on horseback. The price, to be settled before hand, is 5, 10 or 15 piastres per hour, according to the quality of the horse.



2 DAY. - Monday

IN THE MORNING: Visa of Passports. — Personal affairs.

Valide-Djami. — Drug Bazar. — The Sublime Porte. — Garden of the Seraglio. — Museum of Antiquities. — St.-Irene. — Fountain of Sultan Ahmed. — St-Sophia. — The Basilica Cistern. — The At-Meydan. — The Ahmedieh. — Substructures of the Hippodrome and the Palace of Justinian. — Little St-Sophia. — Mosque of Mehmed Pasha. — The Cistern of the Thousand and One columns and that of Theodosius.

The price for passports and the tarif of the visa are fixed as follows by the Consulates:

Spain:	Passport	10 »
	Visa of passport	2)
UnStates of America:		
•	Visa of passport	
D)	Request for visa of	
	Teskere	25 »
France:	Request for Teskere.	
	Visa of Passport	
		French
		10 f. for the
		Foreigners
Great Britain:	Request for Teskere.	2 Shillings
D .	Passport	5 »
)	Visa of passport	2 »
Greece:	Visa of passport	
Italy:	Request for Teskere.	gratis
3	Visa of passport	1 fr. for the Poor
	ā	fr. for the
A service of		Others
Netherlands:	Request for Teskere	
	Visa of possport	25 p. silver
Persia :	Request for Teskere.	25 »
»	Passport	
_ »	Visa of passport	27 »
Boumania :	Passport	
»	Visa of passeport	
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		5 f. for the
2 5.25.0	As took or a fee	Foreigness
Russia :	Teskere Visa of passport	

Yéni-Validé-Djami (The New Mosque of Valide-Sultana) stands opposite the Great Bridge, at the rear of the Balouk-Bazar Square. This building was commenced in the year 1615, under the auspices of the Sultana Hasseki-Kessem-Mah-Peyker, wife

of Sultan Ahmed I, mother of Sultan Murad IV, and Sultan Ibrahim I, and grand mother to Sultan Mehmed IV. The building was finished in 1665 by Tarkhan, mother of Sultan Mehmed IV.

This Mosque is composed of a square building, surrounded by two concentric rows of wings of decreasing height. The centre is surmounted by a large hemispherical dome, flanked by four half-domes resting on the first range of wings.

Four octagonal turrets rise at the four corners. The second range of wings is covered with a flat roof broken by small domes and four low, octagonal domed prisms at the four corners. The great dome and the four half-domes have at their bases, rows of windows of which the cercle is sligtly pointed. The windows on all four sides of the building are of this same style.

In the court, on the west side of the structure, a beatiful marble portico is seen. Three doors, reached by marble steps, give access to it. It is on this side also that the two polygonal minarets rise, each bearing three galeries with elegant balustrades.

On the northern side, a wide marble staircase leads to a lateral door; and on the whole left hand part of the inclosure along the wall of the Mosque itself are placed fountains for ablutions. The private entrance of the Sultan is a little farther on. The interior of the Mosque, all blue, white, and

gold with its coloured tiles, and windows of great beauty, produces a very strong impression.

At the East angle of the building, and above a great arch under which runs the street, are situated the apartments reserved for the Sultan. All the rooms and the vestibules are adorned with tiles of elegant design. The windows have magnificent colored glass, Formerly a marvellously carved and gilded wood-work completed the decoration of these apartments; but unhappily this wood-work has now been covered with a thick coat of paint.

On the South of the Mosque and round a fine square planted with trees, are numerous annexes; hospitals, schools, fountains, and a bazar where are sold different things, such as fez-caps, beads, tobacco pipes and the like. In this inclosure rises the *Toorbe* of the foundress, a heavy building, without character, surmounted by a low octagonal prism on which rests a dome. Behind this dome appears a second, which covers the second hall of the Toorbe, for this latter is divided into two parts.

The first part contains many small tombs and that of Sultan Mehemed IV, who died in 1703; that of Sultan Ahmed III, who died in 1730; that of Sultan Mahmoud I, who died in 1754, and of Sultan Osman III, who died in 1757. The second part covers, in the midst of many small tombs, the tomb of the

Sultana Hasseki-Kessem-Mah-Peyker, who laid the foundations of the Yeni-Valide-Djami.

Adjoining the enclosing wall of this mosque in the Drug Bazar, or Egyptian (Missir Charshi) which forms a street covered by a vaulted roof. This Bazar, entirely Oriental in aspect, occupies the place of the ancient markets of the Genoese and the Venetian. The goods for sale are exposed in heaps or in open bags.

The purchaser may provide himself here with the most diverse commodities, such as coffee, dates, pistachio nuts, mastic, gums, ginger, nutmegs, opium, cinnamon, pepper, ambergris, camphor, sandal-wood, antimony, dye-stuffs, etc.

The Sublime Porte (Babi'Ali or Pasha Capoussoo) is a large modern building, adorned with a colonnade and surmounted by a pediment. It occupies the place of the ancient "Prytaneum" and extends along the whole left hand side of a great paved court. It is entered on the side of the Alaï-Kiosk, on the east, by a monumental gateway, flanked by fountains and marble pillars with Ionic capitals, which support, under an immense overhanging roof an architrave decorated with carvings and a Turkish inscription. It is only this door, which bears some Oriental character; the other buildings are of Italian style. There is

nothing about it therefore, to attract the attention, and the eye prefers to linger upon the beautiful view toward the north, which lies at the feet of the visitor, or on the graceful Mosque erected near the Western Gate. A third doorway, on the South, give, access to the immense hall which precedes the offices of the Grand-Vizir.

The Seraglio, which occupies the Easternmost point of Stamboul, stands on the site of ancient Byzantium. There were situated the "Temple of Jupiter", the "Acropolis" and (a little to the South) the "Warm Baths of Arcadius". There also, to the Eastward, was the "Palace of Mangana", that of the Empress Placidia, and the sumptuous dwellings of the great personnages of the Empire. Quite to the South of the Gardens, and almost on the shore of the Propontis (sea of Marmora) was the "Palace of Boucolson", a real fortress, constructed by Nicephorus Phocas (963-969) with the purpose of providing himself with a refuge in case of sedition. It was there, however, that he was murdered by John Zimisces. This citadel still existed in the year 1204, in the time of the invasion of the Francs, and was occupied by Baldwin There is now no trace of it remaining.

The present Seraglio was built by Sultan Mehemed II (1451-1481) who took up his residence there after having left the old

Seraglio (Eski-Seraï) situated on the site where are now the great structures of the Seraskerat. The new palace took the name of Yeni-Seraï (New Seraglio). It was inhabited by the Sultans till Sultan Mahmoud II, who first left Stamboul, in order to establish himself in the palace of Cheragan on the European shore of the Bosphorus.

Since 1853, the date when the Palace of Dolma-Bagche was built, the Yeni-Seraï has become Eski-Seraï, an appellation applied to it up to the present time, and it has been made a residence for the old Sultanas.

The Sultan Abd-ul-Medjid was very fond of the "Seraglio of the Gardens", whence can be enjoyed a marvelous view, including at the same time the Sea of Marmora the Bosphorus, and the Golden Horn. Before erecting the palace of Dolma-Baghche, on the European shore of the Bosphorus, he caused to be built at the extreme point of the Seraglio, the palace of Top-Kapou. This residence was destroyed in the year 1865 by a fire, which devoured the whole of it. In the place which it occupied, nothing remains but a naked esplanade.

The immense inclosure of the Gardens of the Seraglio is surrounded by a wall with battlements, provided with square towers, which separates it from the rest of Stamboul. These gardens are disposed in three terraces and planted with cypresses and venerable plane-trees. On every side

are seen kiosques, some of which are of very elegant architecture. The principal buildings occupy the top of the hill; they are covered with numerous small domes, which may be seen from the outside and are commanded by a square tower, surmounted by a pointed belfry exactly like those of French village churches.

The Seraglio is divided into three parts: the Gardens, the Court of the Janissairies, and the Palace. The first two of these are freely open to the public since the time of the Crimean War, which necessitated the establishment, within the premises of the Seraglio, of barracks and hospitals for the French soldiers. Admittance can be obtained into the Palace by special authorisation only.

On the lower terrace the only things which attract attention are some huge vaults, which seem to belong to ancient Byzantine construction, the "School of Fine Arts", and the "Museum of Antiquities" of which we shall shortly speak.

On the middle terrace, can be seen, in the parapet which borders it on the left side, fragments of marble on which several crosses are still visible. A little farther along is the Gul Hane Kiosk (Kiosque of Roses), where Sultan Abdul-Medjid signed, on the 22d October 1839, the Hatti Sheriff (Imperial Edict) which recognised the official existence of all the creeds outside of Islamism. This

Kiosque has been converted into a powder-magazine. Note also the sepulchral pillars existing in the neighbourhood.

On the upper terrace are seen the Court of the Janissaries with the Babi-Hoomayoon (August Gate) in white and black marble, ornamented with small columns of verdantique let into the walls. On a tablet of black marble is engraved the Toughra of Sultan Mehmed II. Close by is the church of "St. Irene" with which we shall occupy ourselves in a moment.

Let us pass by the establishment of the Mint, which offers but little interest, noticing, however, the Plane-tree of the Janissaries, an enormous tree of which the trunk formerly served as a kitchen to the soldiers. and which bears till now traces of fire. Then let us go on towards the Orta-Kapoo (Middle Gate), by which entrance is gained to the reserved portions of the Seraglio. you have a special authorization, and it is the day and the hour appointed for the visit, ask for the aid-de-camp of the Sultan appointed to accompany you. You will then pass through the double gate which gives access to the second Court, and arrive at the arcade which is supported by a colonnade of marble.

On the right side are the kitchen of the Seraglio, and on the left, behind a third gate called the Bab-se'adet (Gate of blessedness), is the Hall of the Throne or Divan

over which rises the tower in the form of a belfry of which we have spoken before.

This Hall of the Throne, with its walls adorned with porcelain tiles, and its ceiling covered with arabesques, is magnificently luxurious. It is almost entirely occupied by a throne in the form of a divan and surmounted by a canopy, supported by small copper-gilt pillars adorned with precious stones. At the four corners are balls surmounted by the crescent and trimmed with long horse-tails. At little distance is the grated window through which Sultans listened to the Embassadors. We will also call the attention to the fire-place, surmounted by a small copper dome daintily pierced and artistically chased. On the way out, one passes through a garden full of flowers, and courts forming arcades with colonnades of marble. Then one enters the pavilion of the library, by a marble stairway with an elegantly sculptured balustrade.

After having passed trough the bronze gate, which is very artistically ornamented, the attention is arrested by a series of grated compartments of cedar containing several thousand precious manuscripts.

Some of these manuscripts belonged to Mathias Corvin, king of Hungary, and came from the sack of the city of Buda. There is also an enormous parchment, on which are drawn, after the fashion of a genealogical tree, the portraits of all the Sullans. Another

pavilion, of which the exterior walls are covered with coloured tiles, contains the *Imperial Treasury*. The Treasury is assuredly the most curious object in the old Seraglio, and the ceremonial which precedes the admission of visitors, adds to the attraction of the wonders which are about to dazzle your eyes.

Upon the arrival of the visitor, accompanied by the aid-de-camp of the Sultan, the Khazinė-Kehayassi (chief Keeper of the Treasury) steps forward, surrounded by his staff and receives from the hands of the officer, the Irade (Decree) authorizing the visit. He makes a short prayer and then proceeds to unfasten the wax seal affixed on the huge padlock of the gate, and then brings in the visitors; the guardians forthwith placing themselves, with their arms folded upon their breasts, on each side of the glass cases.

It would be impossible to relate in detail all the riches which are contained in the three Halls of the *Treasury* We will point out only the following:

The great golden throne incrusted with a mosaic, composed of a multitude of rubies, emralds, and pearls, and bearing the following inscription in French: "Tris throne was captured in 1514 during the war of Selim against the Shah Ismaïl of Persia."

Another throne made of ebeny and sandalwood, incrusted with mother of pearl, silver, and gold, rubies, emeralds, pearls and sapphires. This throne, which seems to date from the XVI century and to belong to Turkish art, is a veritable edifice having the form of a Minber (Mosque pulpit). It is surmounted by a bell-shaped canopy on the top of which is a great precious stone. In the centre of the canopy is suspended, by a gold chain, a pendent formed of an enormous emerald.

The armour; but more particularly the coat of mail, with damaskeened plates, which Sultan Murad IV wore at the siege of Bagdad (1638): his scimitar, of which the hardle is adorned with diamonds; daggers, cutlasses, maces with handles laminated with gold, or ornamented with precious stones; a conical helmet of massive gold; two stirrups of solid gold admirably wrought.

The horse-cloths, measuring more than two metres in length and width, embroidered with large pearls on velvet.

A gold jug covered with diamonds; jars, cups, bottles made of gold, onyx, or cristal; vases full of precious stones and ancient gold and silver coins.

A collection of robes of state worn by the Sultans, from Sultan Mehmed II (1433) till Sultan Mahmoud (1839) all in very thich brocades covered with embroideries.

A set of turbans ornamented with plumes held in place by jewels of great price.

The objects of art dating from the Byzantine epoch:

The right hand of St-John the Baptist; different christian relics, and a fragment of the true cross.

After visiting the *Treasury*, the persons admitted to this high favour are generally ashed to repair to a kiosk where they are entertained with cigarettes, sweetmeats and coffee offered in *findjans* (cups) of which the *sarf* (holders) are set with diamonds (1).

You may rest yourself during some minutes, and then the aid-de-camp invites you

Coffee prepared in this way keeps its sweet fragrance. It is never prepared in advance, but is ground and made at the very instant of serving.

Western people show at first some repugnance to this beverage but they soon accustom themselves to it.

The cups (findjans) are put after the Turkish fashion into little holders (zarf) having the form of an egg-cup and made of copper or silver filigree.

⁽¹⁾ The use of coffee is general in the East. It is almosi impossible to make a visit or to receive one without taking or offering coffee. It is the most elementary of acts of civility. For this reason great quantities of coffee are used, which might be harmful to health were it prepared after the European fashion. This is the way coffee is prepared in Turkey: After having been reduced into a very fine powder it is put into a little boiler either with or without sugar, and boiled. Immediately this decoction is poured into a small cup with the grounds, of which the heavier part sinks to the bottom the lighter part remaining in suspension in the liquid.

to go over the other parts of the old Séraï. He shows you (but without taking you in, because entrance is forbidden to non-mussulmans) the *Hirkay-Sherif Odassi*; the pavilion where is kept the coat and the standard of the Prophet Mahomed.

On leaving the third court, where is seen an ancient altar of red porphyry, you arrive at the Flower Garden, forming a terrace above the ancient gate of Top-Kapou on the extreme point of Stamboul. Of the different kiosques in the Garden only one is really worth visiting. This is the Kiosque of Bagdad, magnificently furnished with divan covered with stuffs perhaps unequalled in the whole world, of which the tints harmonize with the rose-colored tile of the dome. A very original conical fire-place of chased metal decorates this Kiosque, of which the exterior walls are adorned with blue tiles, and of which the dome, of gilded copper, produces the most charming effect.

At the extremity of the Garden, is the Column of Theodosius, erected in memory of the victory of the Emperor Claudius II (268-270) over the Goths, as is shown by the inscription: "Fortunæ reduci ob devictos Gothos". This column made of gray granite is about 15 metres high, and bears a capital of the Corinthian order.

Let us now leave the Palace of the Seraglio and come back to the middle terrace. There we shall find the School of Fine Arts, of which the vestibule shelters some fine plaster reproduction of the Gigantomachia (battle of giants) discovered at Pergamus by the Germans.



A little beyond, is the Museum of Antiquities, established in 1875 by Dr. Dethier in the Tchinili-Kiosk (kiosque of the tiles). This little palace, built by Sultan Murad or Amurat III, who reigned from 1574 up to 1595, (1) was formerly completely covered with Persian tiles. Unfortunately, a great part of these tiles has disappeared.

We call attention particularly to the outer porch, of which the great arcade is a wonder of decoration, and to the elegant fountain which is found in one of the halls. The colonnade of the outer arcade is also very fine.

The articles which compose the Museum have for the most part a very high artistic and archeological value.

We will not attempt to describe them, for this Museum, of which the catalogue contains more than 600 numbers, is enriched from day to day by new discoveries.

⁽¹⁾ Some persons pretend that Sultan Murad III only embellished the Tchinili-Kiosk, and that its veritable builder was Sultan Mehemed II, in 1466.

Nevertheless we may mention the precious collection of terracotta figurines, found in the necropoles of Myrina, of Assos, and of Pitanea; the colossal statue of Hadrian; the upper part of a statue of Hadrian; the upper part of a statue of the Good Shepherd; the Cyprian Hercules, in porous lime-stone, found at Amathus; the Phenician Jupiter from Gaza; the Sarcophagi which are all very fine; the bas-reliefs dating from the Greco-Roman period; the hall of Bronzes: the Egyptian, Assyrian, Cyprian, Himyaritic and Cufic antiquities; the group of escutcheons of the knights of Rhodes; fragments of sculptured porphyry of which one seems to come from Constantine's Sarcophagus; and the two Babylonian cylinders covered with cuneiform inscription.

ST-IRENE is an ancient church, built by Constantine the Great in the beginning of the IV century. Burnt down, under Justinian, in 532, it was rebuilt by the same emperor, and destroyed again by an earthquake in the VIII century. Leo the Isaurian restored it, and to day this church is in a perfect state of preservation. The church of St-Irene was never converted into a Mosque. Many years ago it was made into a depot of arms, but admittance to it is not permitted. Nevertheless, by special favour, we have been able to enter the building and cast a glance over it.

The architecture of the building does not present anything really remarkable. It is a cruciform rectangle, of which the centre is surmounted by a dome resting on a cylinder pierced by twenty windows. Between the great semi-circular arches are three rows of windows. The body of the building is composed of a central nave and aisles.

The dome is still ornamented with some of its gilt mosaïcs. In the upper part one may see the place of the gynaeceum, or women's gallery. As for its decorations they consist of some white marble mouldings and of a dozen columns both about the apse and about the narthex.

The store of modern arms resembles what is seen in any other arsenal. One looks, and passes without stopping.

On the contrary the collection of historical weapons is extremely interesting. Here are to be seen a brasart of Tamerlane, the famous Tartar conqueror (1336-1405); the sword of Scander-Bey, the renowned Albanian hero (1404-1467); the sword of Sultan Mehmed II the conqueror of Constantinople (1453); coats-of-mail; Circassian helmets; the keys of several conquered cities; red and green standards, and among others that of Ali with three swords on a red field; a Persian bow, of metal: the drums and the soup-kettles of the Janissaries: a multitude of spears and old halberds; some suits of armour dating from the time of the Cru-

sades; old pieces of cannon, and ancient wall-pieces of strange shapes, etc., etc.

There is in this place the embryo of a superb Museum of weapons, for which many capitals would envy Constantinople. We should like to hope that the Turkish Government will shortly grant access to these collections to students, to amateurs of curiosities, and to seekers after old relics.

In the outer court are to be seen some great sarcophagi of verd-antique, or of red porphyry, which come from the ancient burial places of the Byzantine emperors; a colossal head of Medusa; some lions found near Tchatladi-Kapou, which formerly must have adorned the "Palace of Sophion", a fragment of a red porphyry pyramid adorned with crosses which is thought to have belonged to the tomb of Constantine the Great.

Beyond ST-IRENE, in the court at the foot of a cypress, is an ancient tomb covered with bricks. It is the burial place; of a dervish saint.

The FOUNTAIN OF SULTAN AHMET, situated on the little square behind St-Sophia, occupies the ground of the ancient Byzantine fountain *Geramion*. It is one of the most striking specimens of Turkish art. The building is square and entirely of white

marble. It is flanked at the four corners. by projecting rotundas, having, all around, broad openings which are closed by gratings of wrought bronze. The openings are separated by small projecting columns running the height of the edifice. These four corner pavilions constitute the Sebils (charity establishments where water given gratis to passersby). The plane spaces between the rotundas form the Cheshme (fountain). This latter is framed in, upon each face by a large moulded niche ornamented with tiles and bas-reliefs. The base bears a trough of white marble, into which the water falls from a faucet. On the right and on the left sides of every central niche are two little niches, from the upper casing of which descend, to as much as two thirds of the height of the niche, finely sculptured mouldings. The friezes, painted and gilded, form charming arabesques, in the midst of which, upon a green and red ground are inscribed in beautiful gilt letters, the cominscriptions. One of these memoration inscriptions, or Tarih (chronogram), indicates the name of the founder, Sultan Ahmed III. This inscription comprises two verses of which the second is composed of 1141 letters. According to the eastern habit, this number gives the date of the year in which the construction of the monument was terminated.

The FOUNTAIN OF SULTAN AHMET goes back therefore to the year 1141 of the Hegira (1728 of the christian era). The roof turned

up like that of a chinese pagoda. and projecting over the building reproduces its outlines. It is covered with lead and surmounted by five polygonal bell-turrets, which have domes bearing gilded pinnacles each terminated by a crescent.

SAINT-SOPHIA, was erected by Constantine in 325, the twentieth of his reign. cathedral was named, not from a saint bearing the name of Sophia, but from the Divine Wisdom, τη ἀγία σοφία of which the Turks made Aya Sofia. The edifice was enlarged by Constantius, but in 404, under the emperor Arcadius, the fanatics who raised a tumult in order to avenge the exile of St. John Chrysostom burned a part of it. Rebuilt in the year 415 by Pulcheria, this church disappeared entirely in the conflagration which from the 13th to the 20sh January 532 devoured a considerable part of the city under Justinian I in the course of the great riot of Nika (1).

Justinian rebuilt St. Sophia and made of it the edifice so much admired until the present time. He wished that this building should be the most enduring and the most magnificent of all ages.

⁽¹⁾ From the word Nika (vanquish) used as a watchword by the green and the blue parties in their theological disputation.

The whole empire was put under contribution to adorn the church. In this manner it received from Ephesus eight columns of green breccia, Rome supplied eight columns which had been taken previously by Aurelian from the temple of the Sun at Heliopolis. Athens, Delos, Cyzicus and Egypt were spoiled of the most precious materials and the richest ornaments of their temples. Three architects, Anthemius of Tralles, Isidore of Milet, and Ignatius, were charged to direct the works.

The subterranean structure upon which ST. SOPHIA stands forms an immense cistern, as is indicated by the apertures made in the floor of the nave and of the southern wing. It was therefore necessary to lay the foundations of the building upon arches covered with a bed of cement twentyfive feet thick; and modern archaeologists have not been able to explore in any complete manner this under structure. Ten thousand workmen were employed at once, by which means it was possible to finish the building in sixteen years. But it soon became necessary to give the lie to the legend, which pretended that an angel had given to the emperor the sketch of the edifice and the money necessary for its construction. Money lacked; 452 quintals of gold had already been spent when the walls were but one metre above the ground. Justinian did not wish to abandon his project, and he assessed the city, the provinces and the Barbarians. This did not suffice, and

the emperor found himself reduced to the most culpable measures in order to provide more money.

But what splendour throughout the whole structure, and particularly in its interior decoration!.... The walls were built of bricks, and the piers, of huge blocks of calcareous stone. For the dome bricks were caused to be made in Rhodes, which were so light that twelve of them were no heavier than a single ordinary brick. were laid in regular courses, and in every twelfth layer, relics were built in, while the priests recited prayers. Each of these bricks bore the following inscription: "God founded it, God will bring it aid". In the interior, the walls were covered with precious marbles, of which the slabs were joined together by iron clamps. The capitals and the cornices were gilded, and the dome was embellished with gilded and colored mosaïcs. Every where were seen gold and silver vessels, great branched candle-sticks and crosses of solid gold. The altar, made of gold and silver, with incrustations of pearls and diamonds, rested upon four golden pillars. The ciborium, or tabernacle containing the host was all of silver, supporting a golden cupola of 118 pounds weight, surmounted by a cross of the same metal weighing 80 pounds.

Justinian in person inaugurated this beautiful edifice. On entering the church he cried: "Glory to God, who has judged me worthy of accomplishing this work; I have vanquished thee O Solomon!"

Eleven years later, in 559, the dome was thrown down by an earthquake. It was rebuilt with new precautions by Isidore the Younger, who reduced its proportions and propped up the piers by heavy walls.

In 987, under the emperors Basil II and Constantine IX, of the Macedonian dynasty, some small repairs were made.

In 1371 an earthquake threw down the cross which surmounted the dome.

In the year 1453, at the moment of the conquest of Constantinople by the Turks, a great number of priests, of women, and of men, all in despair hurried to the cathedral of St. Sophia; a priest was celebrating divine service. Suddenly Sultan Mehmed II entered the building on horseback, and advanced to the altar. On alighting the conqueror cried: "There is no God but God and Mohamed is his Prophet!" This was the act of taking possession of the sanctuary. There is a legend that the officiating priest had only time to grasp the holy elements and to disappear through a door in the wall of one of the galleries. Immediately after his passage the door was found to be closed by a stone wall (1).

⁽¹⁾ During the repairs made from 1847 to 1849, under the reign of Sultan Abd-ul-Medjid, this door was found and opened. It revealed nothing but a narrow chapel and a staircase full of rubbish.

Sultan Mehmed II consecrated St. Sophia to Musulman worship and caused a minaret to be constructed as well as the two buttresses on the South-East. Sultan Selim II (1566-1574) erected the second minaret, and Sultan Murad III (1574-1595) the other two at the N. E. side. This latter prince also placed upon the summit of the dome an enormous crescent of gilt bronze.

From 1847 to 1849, Mr. Fossati, a Tessinese architect was charged with a general restoration of the edifice. Among other repairs, he strengthened the dome by means of an immense iron hoop, straightened several columns, which had been pressed out of the perpendicular, and placed new foundations under some parts of the walls which were threatening to fall. Before entering the Mosque one must go through the narthex, a great portico 60 metres long and 10 metres wide, which is entered by a door of bronze. On the East side the narthex has nine doors giving access to the nave. It is still covered with admirable mosaïcs and with ancient marbles. On its western side, are five doors which formerly opened into the exonarthex another vestibule of very simple decoration communicating with the atrium by nine doors. These doors are now shut up. As one enters the temple from the inner narthex by one of the central doors, the effect is ravishing. A single glance takes in the whole structure, and the beholder feels a kind of dazzled amazement.

SAINT SOPHIA is built on a square plan 75 metres long (without the apse) and 70 metres wide. In the midst of this square rises the dome of which the diameter is 31 metres at the tambour and 32 metres above. This dome is 65 metres above the ground, having at its base forty arched windows, "The dome", says Mr. Texier "is supported by four large arches which form four pendentives: upon the two arches which are perpendicular to the axis of the nave, rest two hemispherical vaults, which give to the plan of the nave an ovoid form. Each of these two hemispheres is in turn entered by two smaller hemispheres (couches, exedras) supported by columns. This superposition of domes, of which the supports are not apparent gives to the whole work an aspect of inconceivable lightness."

The Mosque has a hundred and eight columns of which forty are in the lower story, sixty in the galeries of the gynaeceum and eight support the four small segments of domes which dominate the four corners of the great nave. These columns are of green breccia, or porphyry, of Egyptian Granite, or of colored marbles.

At the bottom of the interior nave are two enormous alabaster urns, originally, it is said, from Pergamus which Sultan Murad III brought from Marmora. Each of these urns can contain twelve hundred and fifty litres of water.

The apse is vaulted like the end of an oven and has three windows. At its extremity, notwithstanding the lime wash which covers it, a colossal figure with outstretched arms may be seen: — it must be Christ on the cross.

The mosaïcs on a golden ground which represented Biblical subjects, have been covered with lime wash wherever human figures appeared, the representation of these, being forbidden by the Musulman religion. The whole yault of the great nave is masked in this way as well as the end of the apse, as mentioned above, and the four pendentives of the dome. Each of these latter bore an angel with open wings; only the wings are preserved and in the place of the head is seen a large gilt star. In the wings and in the upper gallery, the mosaïcs have sustained no alteration. They give a sufficient idea of the magnificence of the ancient cathedral.

Immense green disks, upou which are verses of the Koran, are suspended at the level of the gynaeceum. Another inscription traced at the summit of the dome reproduces the celebrated sentence: "God is the light of heaven and of the earth". Some of the letters are nine metres in height or length. They are the work of the calligraphist Bitchakjizadeh-Mustapha-Chelebi who lived in the reign of Sultan Murad IV (1623-1640),

A strange effect is also produced by the long cords, descending from the vaults,

which support lamps of bronze, ostrich eggs, and tufts of silk.

The Mihrab (altar) always placed by the Musulman in the direction of Mecca, is situated a little to the right of the central window of the apse. It is not possible to have it occupy the middle point, because the Eastward direction of St. Sophia, as an ancient Christian church, does not correspond exactly with that of the holy places of Islamism. For the same reason the mats which cover the marble flags of the Mosque, extend obliquely, without relation to the architectural lines.

Near the *Mihrab* is to be seen a carpet suspended to a column. This is one of the four carpets upon which Mohammed used to place himself while saying his prayers.

The Minber (pulpit) which is on the right hand side of the apse is noticeable for its pointed belfry which serves as a sounding-board, and for the balustrades of its staircase, of which the ornamentation, consisting of delicate chiselling is of marvellous workmanship. The banners placed on the right and left are there as tokens of the victory gained by the Turks.

Opposite the *Minber*, on the other side of the apse, is the *Maksoure*, a tribune reserved for the Sultan and adorned with a gilded lattice.

There are also to be seen a number of elevated square platforms; these are the

mastabah, from where the readers of the Koran expound the Holy Book.

To judge well of the whole building and of its different aspects, one must go up into the upper gallery. Access is had thereto by a paved inclined plane which is like a street and so broad that one might go in a carriage.

Among the curiosities of St. Sophia we will signalize the following:

A block of red marble, hewn hollow; which, according to the Musulman tradition, is the manger of the infant Jesus.

The "cold window" near the Mihrab, through which a fresh wind blows constantly.

The "perspiring column", on the left hand, when entering by the northern door. This column is covered with bronze; but a little aperture permits the introduction of the finger to feel the humidity of the marble.

The "shining stone" in the upper galery, on the westside. It is a transparent marble plate, which becomes sparkling when it receives the beams of the setting sun.

The great importance of St. Sophia, in an archaeological, historical, and artistic point of view, has engaged us to enter into long details. Nevertheless we have not given any complete description of it. Those of our readers, who desire to give themselves up

to a really profound study of this edifice, unique in the world, because it is the most ancient building which still serves a public use, may consult with profit the works of Mr. Fossati (Aya Sofia of Constantinople. London, 1852); - of Mr. de Salzenberg (Alt Christliche Baudenkmale von Constantinopel, Berlin, 1856); - of the count of Choiseul-Gouffier (Voyage pittoresque de la Grèce); -of Mr. J. Labarte (Le Palais Impérial de Constantinople, Paris, 1864): - of MMrs. Albert Lenoir and Gailhabaud (Monuments anciens et modernes). Besides these. there are many other elder works; as those of the learned medievalist Gedeon, and those of Dr. Paspati, members of the Greek Philological Syllogus of Constantinople, who lately have published very interesting studies rectifying errors and registering precious discoveries.

Like all the Mosques, St. Sophia encloses many Turbe's (sepulchres) sheltering the remains of Sultans, members of their families or of high and mighty personages.

These mortuary chapels, generally situated at the side of the Mosques, in the direction of Mecca, occupy more or less large and richly adorned pavillions. The bodies are buried in the ground, and every tomb is closed by a marble slab above which is placed the sandouka, an empty box in the shape of a coffin covered with carpets or with precious shawls. The sandouka of a Sultan is placed on a raised floor, so that it

may dominate the neighbouring coffins. At the head is placed the head-dress of the deceased and at the feet a large wax-taper.

Such is the arrangement of the Turbe's wherever they are found.

Near St. Sophia repose the remains of Sultan Selim II (1575) his 5 daughters and 17 sons; the remains of Sultan Murad III (1595) his 21 sons, his 13 daughters and many women and princes of his family, the coffin of Mehemed III (1602); those of Sultan Mustapha I (1623), of the prince Ibrahim, and of the mother and the first wife of the latter; that of Sultan Mehemed IV (1687), of Sultan Mustapha II (1705) of Sultan Ahmed III (1736); of the princes Suleyman and Seyiffeddin, his sons; and the princesse's Gulsun, Selma, Emineh and Fattima. his daughters.

The CISTERN BASILICA (Yerè-Batan-Seraï = the subterranean palace) is situated close to St. Sophia. Constructed by Constantine, it was rebuilt by Justinian and supported the whole quarter as far as the Sublime Porte. This cistern is still in use. The inhabitants of the houses built above have made apertures in the vaults to draw up water.

A descent into the cistern may be made if desired, perhaps with success; but we do not advise travellers to risk this dangerous visit, Firstly the entrance is in the yard of a private house and it is necessary to obtain the permission of the proprietor to go into the cistern, and then the natural means of access are not easy.

If you decide to venture, the first precaution to be taken is to remember that it is very dangerous to remove your foot without being sure of the place where it is next to be placed. Every visitor must therefore provide himself before hand with the necessary candles for this exploration and be careful not to commit to any other than himself the task of lighting his way. It would be well also to bring a torch to illuminate the inside of the cistern in order to sound its dark profundities.

Entrance is made into the cistern, by letting ones self slide, steadied by the hands, through a square aperture in the surface of the court of the above-mentioned house. The feet then touch the top of a stairway with worn and shaking steps, which are entirely lacking at some points, and which are made extremely slippery by moist mud. This stairway passes under ground in the midst of profound darkness. It is quite indispensable to let the guide go first and to follow him with the closest attention.

After going down some steps, you reach a very narrow landing place, formed by a stone slab, without any guard-rail, and hanging over the water. This stone is

covered, like the stairway, with a slimy mire as slippery as ice. It is there that the torch should be lighted, or in default of a torch, a pile of paper sufficient to produce a light both intense and protracted.

A splendid sight is then offered to the eyes of the visitor. Above an immense expanse of water, 110 metres long and 60 metres wide, you see 336 colums, a dozen metres high, divided into 28 rows in length and 12 in breadth. These columns, crowned with capitals of different orders, some plain and others carved, support great vaults of brick.

It is related that once upon a time an Englishman carried into the Yeré-Batan-Séraï a little boat in order to sail upon this subterranean lake.

The exit is still more perilous than the entrance; if it is relatively easy to descend by suspending one's self in space, it is far less practicable to ascend lifting one's self by the strength of the hands, and without finding for the feet any resting place firm enough to afford the needful impulse. Young and brisk men only, should attempt such gymnastics. As for others we advise them to abstain.

The AT-MEYDAN (the square of the horses) occupies the place of the ancient Hippodrome of the Byzantines. It is a rectangle

75 metres wide and 300 metres long. On the right of the entrance is a little public garden. At that point were formerly the "Baths of Zeuxippus" built by Septimus Severus, embellished by Constantine, and rebuilt by Justinian after their destruction in the conflagration of the Nika riot.

On the right side of the square is a barrack, the prisons, and the buildings where the tribunals sit. It is near this place that the "Octagon" or "Imperial Library" was situated. There was anciently, in the direction which the Divan Yolu Street, now follows, a monumental highway, bordered with porticos, passing between the baths of Zeuxippus and the Octagon and forming the communication between the "Forum Augusteon" and the great "Forum of Constantine". At the corner of the steep lane which bounds the buildings of the prisons, a large excavation has been opened in the square into which one may descend and see a fountain there existing. This three-arched fountain has panels on which may clearly be distinguished Greek crosses carved in relief. Undoubtedly it is one of the dependencies of the ancient Hippodrome, the site of which was lower than that of the present AT-MEYDAN.

At the end of the square are the Industrial School (Ecole des Arts et Métiers) and the Museum of the Janissaries. In the first story of the Industrial School a very curious exhibition has been opened of different

objets, skilfully made by the pupils. The Museum of the Janissaries comprises a gallery of manikins representing the principal functionnaries of the House of the Sultan and Janissaries variously dressed in typical clothing of this celebrated force. This Museum is now in a very disorderly state, therefore it is hardly worthy of a visit.

In the centre of the AT-MEYDAN stand, upon a line indicating the axis of the ancient Circus, the Obelisk of Theodosius, the Serpentine Column, and the Walled Pyramid. The ground at the foot of each of these monuments having being excavated their bases have been brought to view, buried to a depth of three or four metres. This shows of the raising of the present land level over that of the ancient Hippodrome. The trenches opened at the time of these excavations were not filled up, so that these antique remains seem to rise each from a sort of well.

The Obelisk of Theodosius is the half of an obelisk erected at Heliopolis in Lower-Egypte, in the year 1600 B. C. by the Pharaoh Toutmos. It consists of a single block of red Syenitic granite, 30 metres high and 2 metres wide at its base. The emperor Julian (361-363) ordered it to be transported to Byzantium; but this prince having died about that time, the obelisk remained on

the shore during almost thirty years and was erected in the middle of the "spina" of the circus by Theodosius I in the year 390. inscription in Greek and in Latin reads as follows: "Theodosius alone having dared to raise this quadrangular column, which was lying upon the ground, commissioned Proclus with the task and the column was erected in thirty two days. The hieroglyphics carved on the four sides are well preserved. The monolith rests at the four corners of its base upon four dice of bronze placed upon a marble pedestal adorned with figures clumsily cut in relief. At the top of the obelisk there was formerly a copper sphere, which became detached during an earthquake and was broken to pieces.

The Serpentine Column is of brass made in a single casting. Reduced to a height of about 5 metres, it is composed of three serpents intertwined in twenty nine turns. The heads of the serpents, which supported of old a golden tripod consecrated to Apollo, and the statue of this god, have been broken off.

This monument, one of the most celebrated in the world, was erected in the year 478 B.C. in front of the temple of Delphi to consecrate the victory of Platea gained over the Persian by Pausania and Aristide's the Just. Its material formed part of the booty cap-

tured by the Greeks. Constantine caused it to be removed and erected in his new capital.

The first of the mutilations which the Serpentine Column has suffered date back to the Byzantine Empire; they were inspired by superstition. Other mutilations followed, caused by fanaticism; then come the thieves, who in the year 1700 left nothing of the trophy of the Persian wars except what is now seen.

In 1856 the lower part was cleared of the soil and the inscriptions mentioned by ancient authors were found. These prove its authenticity. From the third coil of the serpents to the thirteenth, appear the names of thirty one Greek cities, which took part in the battles of Platea and Salamis. This is one of the most precious of epigraphical documents, because it confirms the numbers given by Plutarch.

The Walled Pyramid, better known under the names "Colossus" and "Dilapidated Obelisk" was constructed of separate blocks of stone under Constantine VII Porphyrogenetus who reigned from 911 to 959. It was formerly covered with plates of gilded bronze with figures in relief, and a pretentious inscription in which the monument was called "a wonder, rival of the Colossus of Rhodes, this prodigy with quadruple flank". The plates and the inscription

remained in place only during two centuries and half; they were taken by the Latin Crusaders (in the 4th crusade) who doubtless took them for ingots of gold. The holes of the cramp-irons which served to retain these plates, may be still seen. This Pyramid is now nothing but a mere shaft of disjointed stones which threatens ruin.

The ancient "Hippodrome" possessed many other o.jects of art accumulated by the emperors; which it would be impossible to enumerate. Let us mention nevertheless that over the imperial box, were to be seen the famous bronze horses ascribed to Lvsippus, the curious journeys of which a French historian describes as follows: "The caprice of an emperor had brought them from Scio to Constantinople; the fourth crusade sent them to Venice; the victories of Bonaparte placed them on the triumphal arch of the Carrousel, and our misfortunes of 1814 gave them back to the country of Dandolo, where everybody still admires them over the gate of St. Mark's ".



The Ahmedieh or Mosque of Sultan Ahmed to the east of the At-Meydan, was built in 1610 by Sultan Ahmed I. This Mosque possesses six polygonal minarets of which three are on the North and three on the South. The two minarets which face the At-Meydan have only two balconies; the other four, have three. These ten balconies

are gracefully carved and rest upon beautiful corbels.

The Mosque is preceded by a harem or court surrounded by a cloister (1) formed by forty small domes supported by columns of Egyptian granite. It is entered by a door of the Arabian style and of charming appearance. In the centre of the court is a fountain surrounded by six columns and an arcade having pointed arches. On the east side is another portico with pointed arches of white and black marble sheltering small fountains. Near this place is the door, the sloping way, and the gallery by which the Sultan can go on horseback to his box in the interior of the Mosque.

The Ahmedieh forms a rectangle almost square (72 metres long and 64 wide) surmounted by a hemispherical dome, the tambour of which is flanked by four half-domes. At the four corners rise small octagonal towers with surbased domes.

Although simple, the interior is very grand. The principal dome is supported by four circular, fluted column measuring 31 metres in circumference. Midway up is a plain band bearing pious inscriptions.

⁽¹⁾ The word harem does not serve solely, as most foreigners think, to designate appartments reserved to Musulman women; it also means "the interior court of a Mosque" that is to say, the court where the fountain for ablutions is to be seen.

The capitals are cut in facets representing a multitude of small prisms, compared very fitly to stalactites (1). Besides the four great pillars of which we have spoken, there are numerous other columns of granite and marble supporting beautiful pointed arches. With its four lateral half-domes, the building presents nearly the shape of a Greek cross. The walls are covered with tiles of Turkish manufacture, arranged to frame in numerous tablets, gilded and adorned with gems. These tablets bear the names of the principal of the Mohamedan religion.

As for worship, the Ahmedieh is, after St. Sophia, the principal Mosque of Constantinople. The great ceremonies of the Kurban Bayram (feast of the sacrifices) and the Mevlud (birthday of Mohamed) are generally celebrated there. In this Mosque also in 1826 was proclaimed the decree of Sultan Mahmoud II proscribing the Janissaries.



The Substructures of the Hippodrome are behind the buildings of the Industrial School and the Museum of Janissaries, at the end of the square of the At-Meydan. The way leading to them is on the left side

⁽¹⁾ This kind of embellishment, peculiar to Turkish architecture, is found in the decorations of the major part of Ottoman buildings.

of this building. After going beyond a maze of lanes, one sees among the Turkish houses, immense vaults resting upon huge piers. These are the substructures of the Hippodrome, built by Septimius Severus, and designed to support a terrace which formed an extension of the arena of the Circus. They were utilised as a cistern and received the name of "the Cold Cistern".

Continuing farther on towards the Tchatladi Gate one finds on the left, below the houses, three or four vaults, sustained by piers of bricks, more than 15 metres in height. Archaeologists consider these to be the Substructures of Justinian's Palace or the "Palace of Hormisdas" called also "The Porphyry Palace".

It was in this palace that the empresses resided at the birth of their children, and for this reason the Byzantine princes were called "Porphyrogenetes".

Opposite, on the other side of the railway, are seven vaults of brick which rise to a height of almost 12 metres. At the end of three vaults out of the seven are three large windows, the lintels of which are adorned with acanthus leaves. These structures also rest upon underground vaults,



LITTLE ST. SOPHIA (Kutchuk Aya Sofia) is the ancient church of St. Sergius and

Bacchus, erected in the VIth century by Justinian. This church was transformed into a Mosque a little after the conquest of Constantinople.

On some points, LITTLE ST. SOPHIA resembles the great St. Sophia and it is on account of this, undoubtedly, that it took the name. Its outward aspect shows a square building, with a surbased dome, having this peculiarity that the dome lies upon an octagonal tambour. The principal dome has sixteen salient sides of which the corresponding salients are reproduced in the interior. The minaret is constructed upon a kind of pylon having little pillars supporting three-lobed arches. The four elliptical vaults of the nave form the Greek cross. The building comprises two stories separated by a finely carved frieze in which may be distinguished a long inscription in Greek letters explaining the consecration of the temple "to Sergius, Christ's servant". These two stories are supported by a double colonnade rising between the piers of the dome. The marbles used for this purpose are coloured, but white and verdantique The walls seem to be of predominate. bricks. Some parts of the building must have been decorated with mosaïcs, but they have disappeared under the limewash which covers all the interior.

As in St. Sophia, it has been necessary fo correct the eastward direction of the Mosque by a special arrangement of the Mihrab, the Minber, the Mastabah and the mats.

Mehmed Pacha Djami (1), the ancient church of St. Anastasia, is a beautiful square edifice, with square and projecting transepts, dominated by a surbased dome, resting on a cylindrical tambour with round arched windows. At the angles of the principal transept are placed small, polygonal turrets, surmounted by domes. Three other domes, reposing on polygonal tambours, cover each of the corners. The polygonal minaret with projecting ribs, snpports a balcony, the parapet of which is of pierced work. This edifice, built in the VIIIth century, and transformed into a Mosque about 1571, still preserves the marks of its origin.



The CISTERN OF A THOUSAND AND ONE COLUMNS (Binbir Direk), or "Cistern of Phyloxenus" (after the name of its builder) was constructed under Constantine, in the first half of the IVth century. This Cistern is now without water and serves as a workshop for silk-spinners. Access to it is very easy and the descent into it offers no danger.

⁽¹⁾ The word Djami is applied to the large Mosques only. The other temples consecrated to the Musulman worship are called Mesdjid. According to Saïd-Ali's testimony, Constantinople possesses nearly 481 Mosques of which 14 are Imperial Mosques. This number has been certainly augmented since the time of this Musulman author; but there is every reason to believe theat 89 of these Mosques are ancient Byzantine churches.

Light penetrates trough apertures made in the vaults.

The cistern is 60 metres long and more than 50 metres wide. There are in it 224 columns each composed of three shafts joined by sleeves. They are ornamented with marble capitals scarcely squared, and are disposed on fifteen parallel rows. The mud brought in by the water has filled at least half of its depth. Nevertheless, the columns rise about fifteen metres above the present ground level. Separated from each other by a distance of about four metres in each direction, the columns are connected by arches sustaining cross-shaped vaults. The general aspect of it is striking.

On the left side of the entrance is the opening (now walled up) through which formerly the water entered. It is estimated that the CISTERN OF A THOUSAND AND ONE COLUMNS could contain originally more than 320,000 cubic metres of water, sufficient to supply, during ten or twelve days, a population of 360,000 souls.

According to a tradition, treasure is hidden in the heaps of mud accumulated in the bottom of the cistern. In fact during the political tempests which so often disturbed the capital of the Eastern Empire, the inhabitants used to throw into the cisterns their most precious articles of property. Therefore it is probable that if the sediment should be searched, many valuable and curious things might befound.

Close to the entrance of the CISTERN OF ONE THOUSAND AND ONE COLUMNS, are still visible the ruins of the "Portico or Embolos of Domninus". They are two massive blocks of ruined masonry, one of which contains an oven of Byzantine construction where bread is still baked.



The CISTERN OF THEODOSIUS is situated near the cistern already mentioned. There is no means of entering it; but many openings in a slope permit one to look inside and see the 33 columns which support it.

This cistern is now abandoned.



Besides the cisterns indicated above, a great number of other cisterns still exist, some of which are very interesting and more or less easy of access, but they cannot be described here. As a mere memorandum we mention the principal ones:

The "Arcadian Cistern" near the Selimieh. This cistern is now dried up and occupied by silk-spinners. There are almost no traces of decay. The vaults are supported by 28 columns set in two rows and adorned with fine corinthian capitals.

The "Cistern of Asparis" near the Laleli-Djami. Its vaults rest upon 64 columns, and it was built under Leon the Great (457-474) by Aspar and Ardaburius. It is now without water. The "Cistern of Phocas", at a little distance from the preceding, and near the fountain Tchikur-Tchesmé. Its vault is supported by 70 columns.

The "Cistern of the Pandocrator" near Zerek Djami having 36 columns. This cistern is still used.

There are also numerous excavations open to the day, designated by the Turks by the name of *Tshikur Bostan* (Deep Kitchen Garden), the soil of which is now cultivated. These are ancient cisterns of which the vaults and the columns have desappeared.



3d DAY. — Tuesday

- IN THE MORNING: Fountain of Azab-Kapu. —
 Kilich-Ali Pasha's Mosque. Fountain of TopKhane. Barracks and Arsenal of Arti lery. —
 Mosque of Sultan Mahmoud II. Dolma-Baghtche. Yeni-Valide-Djami. The Turbe of
 Khaireddin Pasha (Barbarossa's tomb). Toheragan-Serai. Yildiz Kiosk. Hamidieh Mosque.
 Erthogrul Mosque. Buyuk Mezaristan. The
 Little Flamur. The Great Flamur.
- IN THE AFTER NON: (Stamboul): The Turbe of Sultan Mahmoud.— The Burnt Column.—
 Nouri Osmanieh.— Mahmoud Pasha's Mosque.—
 Great Bazar.— Sultan Bayazid Square.— Beyazidieh.— Seraskerat.— The Tower of the Seraskerat.— The Aqueduct of Valens.— Taxims and Souterazis.— The Suleymanieh.

The Fountain of Azap-Kapu in Galata, dates back to the same epoch with the "Fountain of Ahmed" mentioned above. Like the latter this fountain presents the two types of the Sebil and the Tchesme; but the shape is not the same. At the Fountain of Azab-Kapu there is only one Sebil formed

by a round building with six faces separated by six small pillars which are united by a gilded grating very skilfully wrought. On each of the faces on the left and on the right is a *Tchesme* adorned with arabesques and inscriptions.

The effect of the whole is very beautiful.



KILICH-ALI-PASHA-DJAMI, near Top-Khane (Galata), was built in 1580 at the expenses of the admiral Kilich-Ali-Pasha, by the renowned architect Sinan. This Mosque has neither elegance nor great importance, and it would hardly be worthy of notice had there not been a legend with regard to it which is widely current among the Turks. This is the legend:

In the XVIth century the Capudan-pashas or Turkish admirals assumed the pretentious title of "Sovereign of the Seas. Kilich-Ali-Pasha having had application made on his behalf to Sultan Murad III for the concession of a piece of ground on which to erect a Mosque, the Padishah replied: "Since he is a Sovereign of the Seas, let him build his Mosque on the sea!" The admiral resolved to take his Sovereign at his word. He choose a place at the entrance of the Bosphorus where the sea cut into the shore without producing too much surf. Then he had earth carried there, filled up the creek, and ordered the construction of the building to be com-

menced. Everybody was astounded at such audacity, being persuaded that the building would sink down in the ground or that the soil would he washed away by the action of the waves. Sinan, who was commissioned with the works, at first did not heed the criticisms that assailed him; but the excitement of the public mind having increased, the clever architect decided to tranquillize " My preand convince his slanderers. cautions have been taken so well", said he. that the building will not move a line. am going to leave for posterity an incontestable proof of it. Do you see these two small pillars placed at the entrance of the Mosque? They move upon their own vertical axis. In case the building should sink in the least, the stones would press upon the two extremities of the pillars and would hinder them from turning." Then everybody began to amuse himself with turning the pillars, for which a simple pressure of the hand sufficed. Even now it is easy to enjoy this amusement, for the pillars turn as well as they did three hundred years ago.

But what Sinan did not say and no one at first perceived is that the two pillars are each placed in a single block of stone. Therefore, unless the entire stone is crushed the pillars will continue to turn, even if the building were to sink into the ground to the top of the dome.

On the premises of KILICH-ALI-PASHA-DJAMI there are hot baths, an imaret or asylum for the poor, and a burial ground which besides the founder's turbe, contains the mausoleum of Atesh-Mehmed-Pasha, an Ottoman admiral who died during the Crimean war. This tomb, is of white marble and its sculpture was executed in France. It represents a broken mast along which hang the heavy folds of a sail flapping in the wind.



The Fountain of Top-Khane, at the corner of the iron-barred gate of the Arsenal of the same name, was constructed by Sultan Ahmed III (1703-1730). It is one of the most splendid specimens of Turkish art. It is covered with sculptures, inscriptions, and arabesques formerly painted and gilded. It now has no roof; possessing only a vertical frieze with borders and balustrades.



The ARTILLERY ARSENAL OF TOP-KHANE is situated on the shore of the Bosphorus. It comprises a cannon-foundry and shops for the repair of small arms, and for the manufacture of gun-carriages, ammunition-waggons, etc.

In front of the Arsenal extends a beautiful esplanade separated from the street by a high and massive railing. Besides a large number of guns, gun-carriages, and ammunition-waggons arranged in line, one may see there a pretty little pavilion for the

Sultan and a Kiosk, where in 1885 the representatives of the Powers assembled in Conference after the occurences in Eastern Roumelia. In the centre of the esplanade rises the *Clock-Tower*, a graceful little white structure adorned with mouldings and surmounted by a flag-staff.

Opposite, at the corner of the Yeni-Tcharshi street, is the Hall of the Ordnance Commission. A little farther on are seen the beautiful Barracks of Top-Khane, painted in yellow and white, and having a porch with columns in front.



The Mosque of Sultan Mahmoud (Mahmoudieh-Djami) adjacent to the Arsenal of Top-Khane, was built in 1830 by Sultan Mahmoud II. It is a building of pretentious appearance, but departing entirely from the sober and severe style of the Mosques of Stamboul. Its yellow limewash picked out with white, its vases (after the fashion of the French Empire) placed at the corners, its fluted brackets of the circumference, its exceeding by affected decoration do not denote an unlimited taste.

It is only the outer gate which is tolerably pretty in its effect, and the fountain of the court situated on the left, which attracts the attention of the visitor.

The Dolma-Baghtche Palace (Palace of the filled in garden) stands on the European shore of the Bosphorus. It was built in 1853 by Sultan Abd-ul-Medjid. It is surely one of the most sumptuous buildings known; but, in presence of this imposing mass, overcharged with ornaments of all styles and suited to every taste, one feels more stupefaction than admiration.

On entering, the impression is almost the same. There has been accumulated whathever western industry could produce that is most rich, most luxurious, and most incredibly magnificent. There are in this palace many splendid things, veritable marvels; chimney-pieces decorated with malachite, mirroirs with a surface of thirty square metres, crystal candelabra containing two hundred and fifty candles, deliciously painted ceilings, porcelains from Sevres, admirable bronzes, pictures signed by the most renowned of modern painters, etc., etc. We should also mention the great Hall for State functions, the bathrooms built of oriental alabaster, and the gardens reserved to the women of the harem.

On the side toward the Bosphorus, the front of the palace is entirely open to view. From the land side it is impossible to perceive any thing, because of the great walls which surround the building and allow nothing to appear but the two monumental gates giving upon the street and the neighbouring square.

Opposite the palace and on the other side of the street several large buildings are seen which are well maintained and of very good aspect. There are the dependencies of the ancient residence of Sultans Abd-ul-Medjid and Abd-ul-Aziz, who alone have inhabited the Dolma-Bagtche-Seraï.

On the Dolma-Baghtche square, a magnificent esplanade planted with trees, where official personnages, princes, ministers or ambassadors honoured in a special way make their landing, is the beautiful Mosque of Valide (Yeni-Valide-Djami). This building was constructed by the mother of Sultan Abd-ul-Medjid. It is a square building without aisles, surmounted by a dome which rests upon four large arches. Small square towers occupy the corners. The two fluted minarets support each a gallery with corbels.

A few steps from Dolma-Bagtche, on the sea shore, is the *Turbe of Khaireddin-Pasha*, the famous Barbarossa. It is a little building overshadowed by trees but without character.

TCHERAGAN-SERAÏ (Palace of the Flambeaux) is a stately dwelling built by Sultan Abd-ul-Aziz on the ground of an ancient

private palace, in which Sultan Mahmoud II installed himself when he abandoned the Seraglio of Stamboul.

This palace is composed of several separate buildings, in the midst of magnificent gardens a part of which may be seen through the railing at the southern point. All the rest of the buildings are surrounded by walls higher than those of Dolma-Bagtche, except from the side of the Bosphorus where nothing conceals the facade. On the opposite side, that is, over the street, a very beautiful porch, supported by delicatly cut columns and by a ceiling forming honeycomb cells puts the palace and the gardens of Tcheragan in communication with Yildiz-Kiosk.

In the interior, the decorations, entirely of oriental style, are of a dazzling splendor; one does not know which to admire the most; the large drawing-rooms with many rows of columns, the ceilings in carved wood or the richness of the arabesques adorning the walls.



Palace of Yildiz-Kiosk (Kiosque of the Star). This palace is entirely of marble and of recent construction. It stands upon the heights of Ortakeuy, above the Tcheragan-Seraï. Its admirable park extends over the whole eastern slope of the hill, and a magnificent road descends in graceful curves to

the main street of Beshiktash. In this park there are kiosques of the highest elegance and of dazzling luxury, intended for the princely guests of the Padishah.

Opposite the principal entrance of the Palace rises the Hamidieh Mosque built five or six years ago, a very jaunty edifice. H.I.M. Sultan Abd-ul-Hamid goes there ordinarily to perform his devotions. His Imperial Majesty repairs often also to the Erthogrul Mosque newly constructed, a little below, near the new Teke of the Shazli-Dervishes.

From YILDIZ one may go to Pera either through the valley of the LITTLE FLAMOUR, and the road running up to Nishantash passing the monumental buildings of the depôt of small-arms and the beautiful konaks (palaces) of many pashas; or through the valley of the Great Flamour where is a very splendid Imperial Kiosque. By this latter route one passes the riding school, the school of military music, and the military hospital, arriving at the Taxim by way of Buyuk-Mezaristan or "Great Burial Ground" and the road on which is the German embassy.

These two routes are both very charming.

TURBE OF SULTAN MAHMOUD. At the eastern corner of a beautiful garden bordering on the Divan-Yolu Street, rises this monument, of which the style is quite modern. It is connected with a pretty fountain of marble set at the opposite corner of the garden.

The Turbe forms a rotunda in white marble adorned with Ionic pilasters and lighted by seven large openings provided with gilded gratings.

As is known, Sultan Mahmoud II, the Great Reformer died in 1839. His coffin is covered with shawls of high price and bears in place of the turban the fex (cap), styled "of the Reform", surmounted by a tuft of heron feathers which is fastened by a large clasp embellished with diamonds.

All around the coffin runs a balustrade inlaid with mother-of-pearl.

There are also to be seen two precious caskets, one of silver and the other of carved mother-of-pearl.

By Sultan Mahmoud II rest his wife, the Valide-Sultana; his sisters; the princesses Sahila and Khadidja his daughters; and Sultan Abd-ul-Aziz (1876) his son.

The BURNT COLUMN, also called the Column of Constantine or the Porphyry

Column, (Tchemberli-Tash), the stone fastened with hoops was formerly composed of nine cylindrical pieces of porphyry clamped the one into the other by a rounded band in the shape of a laurel wreath which hides the joints and produces the effect of a carved monolith. With the statue which stood upon it, the column attained the height of fifty metres. It now possesses only six of the drums altogether, rising thirty five metres from the ground. Nevertheless this column is seen from every part of the city, thanks to its situation on the summit of the second hill.

Constatine brought it from Rome. It bore a statue of Apollo; but the emperor, wishing the monument to symbolize the union of paganism with Christianity, caused the head of Apollo to be replaced by his own image.

Under the reign of Alexius Comnenus (1081-1118) a thunderbolt threw down the statue and the uppermost drums. Comnenus repaired these injuries and placed above the capital a cross, which has disappeared since that time.

The name "Burnt Column" was given to the monument because in the year 491 it was damaged by the conflagration, which destroyed a part of Constantinople during the riot of the "Green Party," The Turkish government has repaired it quite recently.

It seems that the Palladium (a statue of Pallas, which was reputed to be the means

of safety of the city of Troy) is buried under the columa.

The Mosque of Nouri-Osmanieh (the light of Osman) is constructed entirely of marble, and is a structure of very fine execution. It was commenced in the year 1748 by Sultan Mahmoud I. and finished in 1755 by his brother Sultan Osman III. The building is very high and produces the most graceful effect with its single dome resting upon four great semi-circular arches.

Numerous windows at the base of the dome and in the walls of the main square, flood it with light. Its two fluted minarets have, each, two balconies furnished with balustrades.

The Nouri-Osmanieh is surrounded by an enclosure of which the porch of entrance is worthy of attention, as well as the portico of the semi-circular court and the glazed gallery through which the Sultan can go to His private box.

Observe also a large monolith sarcophagus of porphyry near the mosque.



MAHMOUD - PACHA - DJAMI, is worthy of particular mention for the charms and the picturesqueness of its situation. It dates back to the XV century. Its founder was the Grand Vizir Mahmoud Pasha, son of an orthodox Greek priest.

The building is composed of a lengthened rectangle formed of two squares each supporting a surbased dome. In front of it is a portico which is supported by truncated polygonal pyramids with smooth faces, and connected to each other by pointed arches of marble alternately red and white in colour.

The door of entrance is very original with its mitre-shaped cells.

There is also to be seen, in the cemeterv situated at the right side of the Mosque, at the end of a little lane, an old *Turbe* decorated with green and blue tiles arranged in the shape of stars.

The Great Bazar (Bezesten) is an inextricable labyrinth, which with its streets its lanes, its passages and cross-roads forms a kind of city within the city. The aspect of the buildings which compose it is very singular. Every part is vaulted, and the light—a vague, dubious, and equivocal light, more favourable to the dealer than to the buyer—enters by a multitude of little domes arranged upon the roof.

Every street is appointed for the sale of a particular class of goods, and the streets assigned to one speciality, taken together, constitute a single quarter. Thus the GREAT BAZAR comprises: the fur market, whose goods come from the Caucasus, Siberia, and Turkestan; shoddy goods for the use of the

natives; Oriental jewelry; antiquities, perfumes. precious stuffs, carpets, ancient and modern weapons, amber, second hand articles of all sorts; silk-goods from Syria; shalwars (large trowsers), bashliks (head-dresses); clothing of the European fashion; linen; the Moorish quarter where are vendors of fez (caps), home spun goods of little value; shoes (papoosh, Turkish slippers), sandals, moroccogoods, raw hides, leather, Turkish books, Arabic, Turkish and Persian manuscripts; iron-wares etc.

Outside of the enclosure, are to be found the public scribes, the engravers on hard stones, and the *Bit-Bazar* (house Bazar), ware house of rags and old clothes.

In the centre of this collection of markets, in a separate enclosure, in the Bezesten (market of clothes) which is rather a market of weapons. This market has lost very much of its ancient originality. The only peculiarity recalling the former character of the Bezesten is the existence of a very minute mosque in a square cell similar in all respects to the neighbouring shops, with only difference that it is empty and carpeted with mats.

The GREAT BAZAR is shut up every evening, one hour before sunset, and is opened only about 9 o'clock in the morning.

On Friday the Turkish shops are shut up. On Saturday it is the turn of the Jews. On Sunday it is the same with the Christians.

Therefore, during these three holydays, the BEZESTEN presents less animation than upon the other days of the week.

It is a traditional custom that no one should leave the Great Bazar without having tasted muhalebi (a kind of jelly made with ricepowder, milk and sugar) at a special ist's whose shop is under the arches at the entrance, near the Mahmoud Pasha street. Many vendors of a counterfeit article are established in the vicinity, and one must avoid applying to them. Their products are detestable, whilst the muhalebi of the only, the true manufacturer, the possessor of a secret mode of a preparation transmitted from father to son, is very delicious. His shop may be recognized by its very situation: it is raised by two or three steps, outside of the row of the other shops under the pillars ot the arcades.

N.-B.— In the Orient people style as Bazar (movable market) or Tsarchi (fixed market) or Khané (edifice for merchandises and for trades mens guilds, the places appointed for the sale of provisions or for the manufacture of wrought articles. These fairs are sometimes designated after the kind of merchandise sold therein, as for instance the At-Bazar (horse-market), Baluk-Bazar (fish-market); some times after the name of the day on which the said fairs take place, as Pershembe-Bazar (Tursday market), Sali-Bayar (Tuesday market): and sometimes after the name of a corporation, as Saradj-Khané (saddler's market).

The Sultan Bayazid Square is very beautiful although of irregular form. It is a broad level ground occupying the summit of the 3th hill and is bordered on one side by the Beyazidieh and on the other by the Seraskerat.

The Beyazidieh (Beyazid's Mosque) was built in 1498. In the court or the harem which is in front of it is a very fine portico with pointed-arches of white and red marble supported by 20 monolith columns, of which 10 are of verdantique, 4 of jasper and 6 of granite. There are also in this court some large cypresses and an octagonal fountain of marble for ablutions.

The door is framed around by a great marble niche, mitre shaped, decorated with stalactites.

The interior is composed of a square main nave, and of two rather scanty wings surmounted by a multitude of little domes. The central dome rests upon four great semicircular arches, supported by four thick piers; two smaller arches rest upon two enormous columns of red granite. The columns supporting the box of the Sultan are of jasper and of verdantique. The decoration of the vaults consists of flowers painted on a white ground.

The Beyazidieh is often designated by the name of Mosque of the Pigeons because a great number of these birds live in the court and all around the building. These birds come, as it is said, from two doves, which Sultan Beyazid II bought from a poor fellow who asked him for alms. A special fund is assigned for the nourishment of these birds which however seem to diminish every day.

In the garden situated behind the Mosque is the *Turbe* of Sultan Beyazid II (who died in 1512). By the side of this prince repose the remains of his mother, his two daughters and the wife of Sultan Mehmed II.



The Seraskerat built in 1870 on the site of the ancient Eski-Seraï of Gazi-Sultan Mehmed II. stands behind a vast esplanade about 430 metres wide and 280 metres long. There are to be seen a great monumental gateway, a kind of triumphal arch fronting the Sultan Bayazid Square, and the Tower of the Seraskerat which stands on the highest point of Stamboul.

The Tower of the Seraskerat, erected by Sultan Mahmoud II, has the shape of an immense column. Almost entirely built of marble, it has sixteen flat faces and bears, on its upper part, a glazed circular gallery reached by a staircase of 180 steps. There, as in the Galata tower, is a station for watchmen whose duty it is to give notice of the outbreak of fires; which station has been transformed into a coffeehouse.

We recommend an ascension of the SE-RASKERAT TOWER, in order to complete the observation already taken from the top of the Galata Tower.

Farther on are to be noticed the buildings of the Ministry of war and several barracks, handsome modern structures not devoid of elegance.

The Shah Zade Mosque (Mosque of the Imperial Prince) was erected in 1543 by Suleyman the Magnificent, in memory of his son Mehmed. whom he mourned as too readily sacrificed to the jealous fury of the favourite Roxelana (1).

This Mosque is one of the most graceful buildings which can be seen. The purity of its style and the delicacy of its ornamentation are absolutely irreprochable. It is a square edifice with a large hemispherical dome of which the base is pierced by a range of windows. Four half-domes rest upon the wings and four small cylindrical turrets occupy the corners.

⁽¹⁾ Another son of Sultan Suleyman I, the prince Djihanghir, was also a victim to the intrigues of Roxelana. The unhappy father erected to his memory a Mosque situated at Findukly, between Top-Khane and Dolma-Bagtche. Mehmed and Djihanghir were born of the Sultana Hasseki.

In the outer court a beautiful portico may be seen supported by columns of granite and white marble; the arches of marble alternately red and white produce a most beautiful effect.

The two minarets are of themselves a model of elegance. They are polygonal with plain surfaces and salient ribs and ornaments. Each of these minarets has two balconies upon carved corbels; the balconies are adorned with parapets cut finely as lace.

The interior, although very simply decorated, wins the visitor from the first. Particularly is one struck with the amazing lightness of the edifice and with the happy arrangement of its domes.

In the *Turbe* situated eastward of the Mosque repose the remains of the two sons of Sultan Suleyman I, of whom we have spoken above, and the remains of the wife of the prince Mehmed.

This *Turbe* is a marvel of richness and of good taste, having the form of an octagon, of which the eight external faces are of marble magnificently carved.

The dome is polygonal. The building is entered through a peristyle decorated with tiles and supported by four small columns, two of which are of red marble and two of verdantique. Thirty two windows, with admirable glass, light the interior. These windows are disposed in two tiers; these

of the lower tier are quadrangular and those of the upper one terminate in pointedarches. The walls are covered entirely with cloissonné tiles, superb specimens of ancient Turkish ceramic art.



The Aqueduct of Valens (Bozdogan Kemeri) was commenced by Adrian (117-138), continued by Constantine (306-337), and repaired by Valens (346-378), then by Justinian (527-565), and rebuilt by Sultan Suleyman I (1520-1566). Since that time it has not been repaired, and for this reason is now in a very bad state. Nevertheless it still continues to supply a part of Stamboul with water.

The AQUEDUCT OF VALENS does not easily afford a near view because of the numerous houses which press upon it. This is much to be regretted, since it would offer a very stately aspect, if it could be examined under good conditions of perspective. It is about 23 metres high, and 625 metres long, and is composed of two tiers, one above the other, of rounded arches.

The space between the arches is about twelve metres. The arches are 9 metres high in the upper tier and 10 metres in the lower. They are partly obstructed by the ivy which covers the walls almost every where.

The best place from which to see the aqueduct is the street which runs along the enclosure of the Shah Zade Mosque or the street which forms the prolongation of the Zerek-Yokussu-Sokak.

Two stairways arranged in the side of the wall allow access to the aqueduct. We must add that this aerial promenade is not devoid of danger, because the aqueduct is not furnished with parapets, and if one is subject to giddiness, there is peril in the attempt.

Nevertheless if one is desirous of the pleasure of a specially exciting walk, it is sufficient to look for the guardian, who usually stays at the end of the Aqueduct next to the Seraskerat, and for a fair reward (bahshish) he will satisfy the whim.

While speaking about water, let us also say (a word) about the Taksims (Taxims) and Suterazis.

Taxims are the reservoirs where, the water conveyed by the aqueducts and conduits is stored and whence it goes to supply the different quarters of the city by the distributing pipes.

The Taksims are, in general, large stone structures, divided within into several basins. We will only mention the one which gives the names to one of the quarters of Pera, on

the North of this suburb, and which was built in 1731 by Sultan Mahmoud II, and afterwards repaired in 1786 by Sultan Abdul-Hamid I. It forms a large octagon divided into four basins

As for the SUTERAZIS, they are quadrangular towers in the form of truncated pyramids, of which the masonry is sometimes fastened with iron belts. For a long time the question has been asked what purpose these strange monuments might serve, which are often met with in Constantinople and its environs. M. de Tchihatcheff has demonstrated that they were simply safety apparatus for the water service. As is known, conduits which are inclined and also closed, in which the water circulates, have to support not only a pressure proportional to the differences of level, but also a certain push resulting from the velocity acquired in its descending course. This produces what engineers call the "coup de belier pounding" which shakes and disorganizes often in a little while, the best constructed apparatus, To prevent this danger, the Turks adopted the use of "Hydraulic Pyramids," a sort of intermediary reservoir, which destroys, from point to point, the rapid flow of the liquid, by interrupting its course.

The SUTERAZIS are in communication with the under ground conduits. The water is raised by pipes to a certain height of these hollow towers and then falls into a reservoir whence it starts anew upon its

course, after having lost its initial velocity. When the water again enters the subterranean conduits, it is the same as if it took its origin from the foot of the apparatus. This idea is exceedingly ingenious and explains how, notwithstanding the inferiority of the materials in use, the hydraulic system of Constantinople suffers almost no deterioration.

The Suleymanieh (Mosque of Sultan Suleyman I, the Great, the Magnificent, the Legislator) is assuredly the most sumptuous and the best placed of the Mosques of Stamboul. Turkish poets pretend that it is the "splendor and the joy" of the old city.

It was built from 1550 to 1566 by the renowned architect Sinan.

The Suleymanieh occupies the centre of a vast platform planted with cypress and plane-trees and is surrounded by many dependencies, such as *imarets* (a kind of canteen for the poor and the pupils of the neighbouring schools), hospitals, three *mekiatib* (schools), four *medaris* (academies), a school of physic, libraries, baths, a seminary and the residence of the *Sheykh-ul-Islam* (chief of the Muhamedan religion).

The Mosque is a great square edifice, surmounted by a hemispherical dome which rests, in front and in the rear upon two half-domes, whilst on the right and on the left sides, it is supported by two broad arches

pierced with windows. Another range of windows extends around the base of the dome. Above the wings rise a dozen small domes.

In front of the Mosque is a court or harem, entirely paved with white marble, and flanked, at each of its corners by a high and very elegant minaret. In the middle of this court is the fountain for ablutions. All a round it runs a cloister composed of 24 columns, two of which are of porphyry (at each side of the principal gate), 10 of white marble, and 12 of rose-coloured granite, placed alternately and supporting pointed arches of alternately white and red marble.

Above each arch is a small cupola. The cupola which dominates the principal entrance is larger than the others and is adorned with pendentives of white marble carved and embellished with gilding.

The temple is entered through a large monumental gate of white marble, adorned with a mitre shaped alcove very delicately carved and gilded. On the right and left are two smaller alcoves of the same style and of the same imposing aspect.

The interior forms a rectangle 69 metres long and 63 metres wide, and is divided into three naves. In the centre rises the great dome supported by four square piers, between which on each side, are two enormous columns of porphyry about twenty metres high.

These columns come, it is said, from the ancient temple of Diana in Ephesus. The capitals, of white marble, support a circular galery reserved for women. The dome has a diameter of 26 metres, and rises 71 metres above the ground: that is to say it is 6 metres higher than that of St. Sophia. It is entirely surrounded at its base by a narrow gallery reached by staircases placed outside upon the roof. From this point one may hear very distinctly all that is said, even in a low tone, in any part of the nave or of the aisles. This concentration of all the sounds of the interior is a very curious acoustic phenomenon.

All the decoration of the edifice is blue, white and gold; an arrangement which produces a ravishing effect. The admirably stained glass is worthy of notice, in the four large windows of a sort of apse situated at the end of the Mosque also two windows set with ground glass, said to have been a part of a booty taken from the Persians. Other windows are also ornamented with very pretty glass bearing flowers and pious inscriptions. They are the work of Ser-Khosh Ibrahim (Ibrahim the Drunkard), a very renowned glass-worker, cotemporary of Suleyman the Great.

In the right wing, behind a copper grating may be seen a pile of boxes and bundles; they are, it appears treasures confined to the guardianship of the Mosque. The crypt of the Suleymanieh is traversed by the aqueducts which supply the neighbouring quarters; for this reason a delicious coolness reigns there unceasingly, even during the hottest summer days.

At the east of the Mosque is a cemetery in which are two Turbes: that of Sultan Suleyman and that of the Sultana Roxolana. The first of these buildings, an octagon with one dome, is surrounded by a covered gallery, supported by 29 columns. It is entered by a vestibule embellished with 4 columns of verdantique. The dome is admirably decorated with arabesques of red and blue, and with great blocks of rock crystal which simulate the diamond and other precious stones. Lamps covered with gems hang from the vault. The walls are covered with blue and white tiles. A wooden balustrade inlaid with mother-of-pearl surrounds the coffins of Sultan Suleyman I (1566), and of his children; of Sultan Suleyman II (1691), and of Sultan Ahmed II (1695).

The *Turbe* of Roxolana, situated nearly opposite the one just described, is also an octagon decorated with coloured tiles and sculptures, but much more simple than that of Sultan Suleyman. It is now almost falling to pieces.



4th DAY.— Wednesday.

CIRCUIT OF THE WALLS .- (Provisions to be taken)

Mermer-koulé—Yedi-koule—Castle of the Seven Towers - The Golden-Gate- The trip outside the walls. (Travellers should so enter the city through the Adrianople Gate-Mosque of Mihri-Mah-Kahriyeh-Djami -Palace of the Hebdomon. (Travellers to go out again by the Egri-Kapu Gate)-Continuation of the trip outside the walls. (The walls to be followed as for as to the Eyvan-Seraï Gate). Towers of Isaac Angelus and of Anema.—Prisons of Anema.—The Pentapyrgion - The Carian Portico. - Ruins of the Palace of the Blaquernes. (The shore of the Golden Horn to be followed to Eyoub)— The Mosque of Eyoub.—Heights of Eyoub and Panorama of Constantinople.—The steamer of the line of the Golden Horn to be taken at Eyoub, and to be left at Haskeuy the return thence to Pera to be on foot or on horseback through the plain of Ok-Meydan.— The Mosque of Piali-Pasha.—St. Dimitri.

The CIRCUIT OF THE WALLS is one of the most interesting tours that travellers can undertake. At the same time they should seek to form themselves into groups or little caravans for this excursion; it is not because there is real danger to be feared, but the precaution is wise, as, indeed. for all extra-muros excursions. The attendance of a good guide is also indispensable. Fi-

nally, travellers will do well to provide themselves with candles, matches, lanterns, ropes, and sounding-rods in case curiosity impels them to explore sundry corners and recesses of the old towers.

The ancient continuous enclosure of Stamboul can be divided into three sections:

1st the wall of the Golden Horn, now half-destroyed and embedded in the midst of more or less recent constructions; 2st the marine wall which runs along the sea of Marmora and of which, ruins only remain; 3st the land wall. This wall is more extensive, because it comprises all the land side of the city, from the sea of Marmora well on toward the head of the Golden Horn.

The first section may absolutely be neglected. The second does not present more than a secondary interest, and is not really visible save from within by following the railroad (which is not without danger, although the inhabitants of the country are accustomed to walk there as on an ordinary road), or from without by taking a boat on the sea, for which excursion it is necessary that there should be neither wind nor swell. It might also be observed from on board the steamer which runs to Psamatia; but this would be a mere passing glance without examination. Therefore we will also neglect this section and will occupy ourselves with the land wall which, moreover, is better preserved.

YEDI-KOULE (the Seven Towers) may be reached by railway, by tramway, or by the steamer to Psamatia. If this latter route is chosen. a boat may be taken at Psamatia (when the state of the sea permits) which will land you at MERMER-KOULE (Marble Tower), the point of junction of the land and sea walls. If Yedi-Koule is the point of arrival, the distance of 640 metres, which separates this village from the Mermer-Koule may be traversed on foot, or the visit to this tower may be given up. Whether Mermer-Koule is reached by boat or from Yedi-Koule, it will be necessary to return on foot to the latter point, and to obtain horses to continue the Circuit of the Walls. It is true there is a road all along the land wall, where carriages may pass, but this road in some parts is cut up with sloughs so broad and deep that carriages become a very desagreable not to say dangerous means of locomotion.

MERMER-KOULE is a hexagonal tower of which the lower part is of marble, and of which the base is bathed by the waters of the sea of Marmora. This tower is well preserved, although its origin goes back to the epoch of the Macedonian dynasty and dates from 975 to 1025.

On leaving Mermer-Koule. and going toward Yedi-Koule one observes successi-

vely the ancient "Postern of Jesus-Christ". then the vestiges of the ancient "Turret of John Palaeologus." A little farther along is the "Tower of Romanus" bearing on its south front a tablet of white marble with the inscription, "This tower is the fourth." On the other side of the railroad may be seen, in the moat, the remains of a barrier. and immediately above, the "Tower of Leo and Constantine" (the 7th) bearing also an inscription cut upon a marble slab. hundred metres farther on rise, solid, massive, resisting alike earthquakes and the ravages of time, two square towers of white marble. In front of them is an inclosure where may be seen a small door flanked by two small columns of green marble with corinthian capitals end surmounted by a heavy arch. Between these two towers is the Golden Gate, an appendage of YEDI-KOULE.

The YEDI-KOULE (the Seven Towers or Castle of the Seven Towers, the ancient Heptapyrghion of the Greeks) was built by Sultan Mehmed II, in 1468 upon the foundations of the ancient Cyclobion. Burnt in 1782 it was rebuilt by Sultan Abd-ul-Hamid I.

Formerly, the fortress itself had but five towers; the sixth and the seventh towers forming the flanks of the Golden-Gate situated in the walls of Theodosius II, whence began the "Triumphal Road" of

the ancient Byzantine emperors extending to the "Imperial Palace" at the eastern end of the city (1).

The GOLDEN GATE had formerly three openings of which the principal one, that is, that of the centre, was monumental. It is now walled up. Of old the entrance of the GOLDEN GATE was adorned with statues, for there are still seen on all sides pedestals of marble covered with sculptures and mouldings.

The Castle of the Seven Towers now presents only ruinous buildings. Three of its towers have almost disappeared; the highest of those which remain (63 metres high) is still worthy of a visit. We earnestly advise tourists to go up this tower, since from its top one enjoys a magnificent panorama.

A little farther along, may be seen the YEDI-KOULE GATE right by the side of a well preserved hexagonal tower (the 10th). Above the Gate, on the inside front of the wall, is seen a Byzantine eagle carved in stone.

On a line with the new Greek Hospital we find the GATE of REGHIUM, preceded by a

⁽¹⁾ Long before the conquest of Constantinople by the Turks there remained nothing of this palace, erected originally by Constantine, partly rebuilt by Justinian in the VIth century and transformed into a citadel in the Xth century.

bridge which crosses the moat. This Gate is now walled up, but flanked with two square towers (the 21th and 22th) which are still entire.

Shortly after, a small square building appears, constructed in the moat and inhabited by dervishes, and beyond it a three-arched bridge leading to the SILIVRIA GATE. The two great octagonal towers which guard it are the 34th and the 35th. One of these (the 34th) is called the *Tower of Brienne*.

Outside the walls and opposite this Gate is a large Turkish cemetery where are to be seen, on the left of the Silivria road which runs through it, five small columns terminated in the form of a turban with the date 1827 and an inscription. These are the tombs which shelter the heads of Ali of Tebelin, governor of Janina, of his three sons and of one of his nephews, compromised in the revolt of 1821 and beheaded by order of Sultan Mahmoud II. A friend of Ali's bought these heads from the executioner and buried them himself.

On the right of the road and opposite these tombs, are some remains of the ancient Aqueduct of Strategopoulos which conveyed to the city the waters of the miraculous spring of "Zootocos". This spring yet

pours forth under the crypts of the monastery of Baloukli, 500 or 600 metres from this place, and flows into a cistern in which are red and brown fish.

There is a legend with regard these fish which is worth mentioning:

At the very moment when the Turks were storming Constantinople, a Greek monk of this same monastery was frying some fish. Suddenly another monk hurried into the kitchen crying: "The city is taken: "Oh! oh!" replied the other, "I will believe it when I see my fish spring out of the frying-pan."—The fish immediately sprang out all alive although half-fried, and browned on one side, whilst they remained red on the other. They were religiously put into the water where they may be still seen swimming in the cistern.

Every year the Greeks go to the Baloukli monastery on a pilgrimage and have themselves sprinkled with water drawn from the holy cistern. It will be the same with you, dear reader. If you visit this venerated place. The monk who shows the red fish and relates the miracle performed there, does not fail to throw upon you, by way of benediction, some drops of water, and waits, of course, for you to effect the marvellous conversion of these water-drops into good piastres.

At a distance of some hundred of metres beyond the Turkish cemetery is a little Christian cemetery which includes the Ayasma (sacred fountain) of the Trinity, another miraculous spring much venerated by the Greeks.

A little beyond, appears the MEVLEVI KHANE GATE between two high square towers (the 49th and 50th). One of these towers (the Southern one) bears on its northern side an inscription attesting that of yore it was called the Tower of Constantine. On either side of the passage are seen six columns of red marble fixed in the walls.

From this point to Top-Kapu the walls are better preserved than on the other sections. There still remain fourteen large towers out of fifteen, and eight smaller towers of which six are square and two hexagonal. From the most of the large towers one may reach the platform of the walls by openings, sometimes arched and sometimes square, and more or less easy of access. A short time ago the gates leading to the outer breast-work might be seen; but they have almost completely disappeared under heaps of rubbish.

Beyond the Mevlevi-Khane-Gate and the Teke (convent) of Dancing Dervishes is a

small isolated coffee house. Tourists may stop there and breakfast the provisions which they have brought with them.

From this place the eye takes in the whole country including the village of Kutchuk-Baloukli, the aqueduct which conveys to Stamboul the waters of the plateau of Mal-Tepe, a kiosque, the wide plain of Daoud-Pasha and the military hospital. It is on this latter site that, according to tradition, the head quarters of Sultan Mehmed II were established during the siege of 1453.

Beyond the Postern of Géorge, now walled up, and of which one of the towers is quite eviscerated, is Top-Kapu (the Cannon Gate) also called the Gate of St. Romanus. The name of Top-Kapu comes from the fact that during the siege of the city, the Turks placed in front of this gate Orban's great cannon. On this spot Constantine Dragoces, the last of the Byzantine emperors fell like a brave warrior in the decisive assault by which Constantinople was taken by Sultan Mehmed II' the 29 May 1453, after a siege of forty days. The traces of the struggle are still visible. The outer Gate, surmounted by a kind of balcony resting on brackets, possess only one of its towers (the Tower of Bagtagium) which is half in ruin.

At a little distance beyond Top-Kapu, the road crosses the valley of the Licus, a rivulet which enters the city by an arched way under the walls, and flows southward until it enters the Vlanga-Bostan, a series of market gardens which occupy the site of the ancient harhour of Theodosius on the sea of Marmora. At its point of intersection with the walls rises the Tower of the Aqueduct (Soulou-Koule, Watery Tower), on the top of which grows a tree, and in which breaches open to view the abutments of the vaults which divided it into several stories. Amongst these ruins Gypsies have installed themselves, who manufacture there various kitchen utensils.

At the bottom of the valley of the Lycus are the Fountain of Beylerbey, the Gate of Puseus, long since closed, and the Aqueduct of Justinian which conveys to the interior of Stamboul the water of some springs lying at the North, on the plateau of the Adrianople road.

After climbing the farther slope of the valley of the Lycus, we come to EDIRNE-KAPU (the Adrianople Gate), the ancient Polyandria Gate which, during the reign of Heraclius in 625, sustained a formidable attack of the Avares. This square gate is surmounted by a great round arch and is flanked by two ponderous octagonal towers.

Outside of the Adrianople Gate is a magnificent Turkish cemetery a pretty fountain placed at the crossing of the three roads that run through it.

A little beyond EDIRNE-KAPU, in a reentering angle, was formerly the Kerkoporta Gate (now closed) which is supposed to have been the first point carried by main force by the Turks during the assault of the 29 May 1453.

Let us enter the city again by the Adrianople Gate in order to see the Mosques of Mihri-Mah, Kahriyeh-Djami and the Palace of the Hebdomon.

MIHRI-MAH-DJAMI (Mosque of the Sun's Moon) is indebted for its name to a princess named Mihri-Mah, daughter of Suleyman and Roxolana, who erected it in 1555 on the site of the ancient Byzantine church of St. George. This Mosque occupies the top of the sixth hill and is surrounded by numerous dependances. The building is of a simple style, being a large square, without wings and without arches; the dome and the row of windows at its base rest directly upon the walls of the edifice.

At the corners there are four polygonal turrets with smooth faces. The minaret, also polygonal with smooth faces supports a balcony resting on a capitalled corbel and

provided with a solid parapet. The interior offers nothing remarkable.

The Kahriyeh-Djami is nothing but the ancient church of the Chora monastery transformed into a Mosque about the year 1491, by the eunuch Ali-Pasha. It may be considered as the most ancient church of Constantinople, because historians already mention it in the year 299. Restored by Justinian, it was rebuilt at the end of the XIth century by Mary Ducas, Andronicus Ducas' wife. Later, in the year 1321, it was repaired by the great loghotete Theodore Melchita.

The edifice, unhappily very much deteriorated and neglected, is perhaps the most perfect and the most complete specimen yet remaining of the ancient Byzantine architecture. It forms a square fianked with a halfdome on one side and with large round arches on the other three sides. arches are pierced by three large openings. Above, is a cylindrical tambour surmounted by a dome and pierced with bays in which are windows separated by columns. In front of the building are: one narthex, of which the extremities are adorned with tambours surmounted by domes, these being small reproductions of the central dome, and one exo-narthex with a front composed of round arches supported by grouped columns. The walls are formed of alternate courses of marble and brick. On the right rises a lateral chapel surmounted by a dome. This

latter structure is heavy, common, without elegance, and is eyidently an addition to the original edifice. In front of it is the *mi-naret*, very simple, very poverty-stricken, and withal very dilapidated.

In the narthex and the exo-narthex admirable mosaïcs lately discovered, of which nobody suspected the existence: among others, several beautiful figures of Christ, images of Saints, Biblical scenes such as: the Multiplication of the Loaves, the Marriage of Cana, Herod in his Court, the Resurrection of Lazarus, the Berth of Jesus, the Good tidings to the sheperds, the visit of the Virgin Mary to the Temple, the visit of Mary to St. Anna, the episode of the lake of Nazareth, one St. George on foot, two figures (also on foot), that of Andronicus and of Elijah, St. Peter, St. Paul, a large figure of the Virgin Mary, other scenes belonging to the life of Christ. a panel representing Theodore Metochita offering to the Lord the sketch of the church, etc., etc. Almost all these mosaïcs are in a perfect state of preservation, and attest the great abilities, by the vivacity and the harmony of the colours as by the purity of the drawing, the expression of the faces, the naturalness of the postures and the good taste of the composition. Unhappily very soon there will be nothing left of them.

Everything points to the belief that the interior of KAHRIYEH-DJAMI is also decorated with these fine mosaics, both under

the limewash covering the vaults and under the gray and red marble slabs, which cover the walls.

But, as we have already said, the Musulman religion does not tolerate the representation of human figures in its temples and wherever they are met with they are covered up or destroyed.

In the lateral chapel may be seen on the walls and inside of the dome some battered frescoes. Of course they never had the artistic value of the mosaïcs of which we have just now spoken.



The PALACE OF THE HEBDOMON called Tekfour-Seraï (Palace of the Son of Heaven) by the Turks, Palace of Constantine by modern Greeks, and Palace of Belisarius by the common people, is enclosed in the double wall of Theodosius. According to Gyllius, the patriarch Constantine, Frick, and others, what we now see of the building is probably a part of the palace constructed by Constantine the Great at the Hebdomon. outside the walls. The name of Hebdomon was given to it because it occupied the middle of the camp assigned to the Seventh "thousand" (a legion consisting of a thousand man) of the Gothic auxiliaries, who, being Arians, lived beyond the walls of the city.

Justinian restored it and gave it the name of Novum consistorium palatii Justiniani,

and later that of *Palatium Justiniani*. It is often mentioned in the Byzantine histories.

It is a rectangular structure built of brick alternating with blocks of white and yellow marble and tracing out graceful ornaments. There are two stories, upon a ground floor. The ground floor forms a vaulted hall 17 metres long, supported by two rows of double columns joined one behind the other in the direction of the thickness of the walls. The vaults are of blocks of marble dovetailed together. The northern front rests on four large arches, separated at the centre by a ponderous squarepier. The sides on the south, the East and the West are entirely solid.

In the first story is a large rectangular hall, similar to that of the ground floor but without interior divisions. Here also openings exist on one side only. These openings consist of six arched windows; the four windows of the corresponding with the arches of the lower story.

It is difficult enough to reestablish the distribution of the second story, because the pavement, the ceiling, and the roof do not exist. Only the walls of the body of the building and the gables of the roof are well preserved. On the four sides are openings of different dimensions and form, except that on the northern front the seven windows are of the same style, but with arches less well marked than these of the first story.

On the east side, above three round-arched windows extends a balcony resting upou flying arches. This balcony terminates at the southern corner in a kind of tower which must have contained a spiral staircase. On the south also a covered balcony is to be seen. As for the western gable, it appears to have been turned towards the Campus of the Hebdomon, the parade of the Byzantine army.

In order to enter the Palace of the Hebdomon, which has but one single gate, within the city walls, it is necessary to pass through a glass-factory belonging to Spanish Jews.

Immediately behind the palace is the TRIBUNAL OF THE HEBDOMON, a square structure built by the emperor Valens. From this point, the wall suddenly changes its direction and forms, a hundred metres farther along, a new reentering angle. There end the walls of Theodosius, which are pierced by five Gates, protected by 94 large towers and 71 smaller ones. There also is the junction with the fortifications just described of the new crenelated wall, built in 640 by Heraclius, which goes down to the Golden Horn, and which is flanked by a score of colossal towers, some round and some octagonal, but all well preserved notwithstanding their twelve centuries existence.

We advise tourists to go from Tekfur-Seraï to Egri-Kapu through the city, that is to say, inside the walls and without retracing their steps. It is really the easiest thing to do, because the walk outside the walls from Tekfur-Seraî to Egri-Kapou has but a secondary interest. The only points of note are the Field of the Tribunal (a Greek cemetery) and a large round tower called the Tower of Caligaria.



EGRI-KAPU (the Oblique Gate) so called because of its form, opens between two octagonal towers. It is the ancient Charsias Gate by which Justinian made his triumphal entrance. Alexis Comnenus also entered the city by this Gate when he came in to possess himself of the throne.



The second tower after EGRI-KAPU is worthy of a visit. Inside the wall and by the side of the entrance to the tower, is a staircase leading up to the top of the wall. At this point the wall which is 4 metres thick is supported by enormous arches.



Continuing to follow the wall on the outside one passes successively the *Tower* of *Andronicus Palaeologus* (the 6th), and the *Tower* of *Basil* (7th). Next come two enormous square towers joined together (the

8th and 9th), on the top of which cypresses and other threes have grown. These two towers are the ones which figure on ancient maps adorned with views of Constantinople, bearing the following legend: "A forest of cypresses growing on columns."

Farther along come the Tower of Isaac ANGELUS and the Tower of Three arched windows open on the exterior front of the first, and below them is seen a row of projecting stones which very likely formerly supported a balcony. On the other three fronts there is only one window. One of them (that on the South) forms the communication between the interior of the tower and the platform on the top of the. wall; another one (that of the North) served for communicating with the platform on the top of the Tower of Anema. The entrance of the Tower of Isaac Angelus is within the city wall.

By the side of the Tower of Anema, so called after Michael Anema, son of a king of Candia, who was imprisoned there under Alexis Comnenus, are the Prisons of Anema, discovered lately by Dr. Paspaty. They can be entered, from the outside of the walls, by an arched aperture, opened in a flying portion of the masonry at the foot of the Tower of Anema. The visit to these prisons is a veritable exploration not devoid

of danger. The darkness is complete, and it is necessary to beware of wells opening on the level of the ground. This is the moment for using the candles, lanterns, matches, ladders, ropes and sounding-rods of which we have spoken above.

After having crept, bent up, and almost crawling on the knees, through a passage ten metres long we reach a little square hall, vaulted and damp which receives only a ray of light through the tunnel which we have just traversed. On the right is a narrow opening which leads to a second vaulted hall faintly lighted by a hole above. On the level of the passage through this opening is a gaping well, which occupies the whole width of it, and into which would be precipitated who ever should dare enter the breach of the wall. Opposite the entrance passage is a breach giving access to another magazine on the right of which is a staircase covered with rubbish, rendering the descent very difficult, but which nevertheless may be passed with some precautions.

Thus the upper story is reached and a large hall which occupies all the interior of the tower, being 10 metres broad, 12 metres long and 7 metres high. The day light enters only through a loop-hole made in the masonry which fills a large arched window. In a corner may be seen the round hole which lights the second room of the ground-floor, and of which we have spoken above.

The staircase is prolonged to the platform on the top of the tower, now barred against access by a strong iron grating. It is useless to continue up the stairway, for very soon we should find a heap of filth thrown down by a person who lives in a cabin built on the top of the tower.

After having returned, not without difficulty, to the little hall at the entrance (at the foot of the tower) one enters, by an opening situated on the left, a passage upon which a corridor formerly opened long a go walled up. On proceeding beyond this, the inside of a large building is reached some sixty metres long which was, formerly divided into two stories, but of which the intermediary flooring has entirely disappeared. Notwithstanding the rubbish which half fills the lower story, it is easy to under stand the ancient arrangement of the place. It was composed of a suit of twelve rooms separated by walls 1m50c thick. These walls, from one end of the structure to the other, have large arched openings, repeated in the upper story. A corridor 1^m 75^c broad runs along one of the lateral walls; on the opposite side, on the upper part of the wall openings have been made which let some beams of light filter through into which the inhabitants of the locality are accustomed to throw all their household garbage. Access to the corridor has become impossible because of the infiltration of water which has transformed it into a foul cess-pool.

The Prisons of Anema are assuredly one

of the most curious of Byzantine antiquities and as Dr. Paspati has said "the best preserved of all are those which still exist in Constantinople".

Beyond the Tower of Anema the line of wall becomes double: behind the wall of Heraclius appears a second line of defence, called the Wall of Leo, after the emperor Leo the Armenian (813-829), who caused it to be built. As this enclosure is flanked by five large towers, the Greeks gave it the name of Pentapyrghion.

Proceeding along the wall, on the right side of the Aïvan-Seraï street one passes over the site of two Gates, now destroyed: the Xyloporta (Wooden Gate) and the Aïvan-Seraï Gate (Gate of the Palace with cupolas), defended by the Genoese, allies of the Greeks during the siege of Constantinople by the Turks.

From the Aïvan-Seraï street branches off the road leading to the Carian Portico and to the ruins of the Palace of Blaquernes.

The Carian Portico was erected in 586 by the emperor Mauricius. According to Codrinus it was decorated with pictures representing all the episodes of the founder's life.

Turned into a store house for coal, since the occupation of the Turks it now serves the same purpose.

The Palace of Blaquernes, of which nothing now remains but some fragments of walls, was built by Anastasius the Dicorus (491-518), and enlarged by Manuel Comnenus (1143-1180). It occupies all the space comprised between the Ayazma of Blaquernes, which now exists and the Egri Kapu Gate.

It was formerly a marvel of magnificence. All the Byzantine emperors who lived in it from the XIIIth century until the conquest of Constantinople by the Turks, took pleasure in adorning it and in making it a residence so agreeable, that they neglected the eastern part of the city. The neighbouring quarters profited by this infatuation; numerous monasteries were founded there, such as that of the Pantocrator, the Pammacaristos and many others. The histories never fail to make mention of this suburb "formerly adorned with palaces which had gilded roofs, the preferred residence of the emperors, famous for the great church of the empress Pulcheria, and the sanctuary of the relics. now full of ruins and sadness ".



While going up the shore of the Golden Horn as far as Eyoub the famous Mosque OF EYOUB is quickly noticed. Into this Mosque no non-Musulman, not even an ambassador, was ever admitted. This Mosque was built by Mehmed the Conqueror in honour of Eyoub, standard-bearer of the Prophet, killed in 688 during the siege of Constantinople by the Arabs. In it is preserved the sword of Osman also, which is girded on by every Sultan at the time of his accession to the throne.

This fine Mosque is built entirely of white marble. A high dome, flanked by a great number of smaller domes and half-domes, dominates without over loading it. It has two graceful minarets also, each bearing two delicately ornamented balconies.

In the midst of the trees which surround it may be seen the *Tomb of Eyoub*, a very fine kiosque around which numerous lamps constantly burn.

Further more at this place is a Tab-Khane (alms-house), and many Turbes, among others that of Valide Sultana, mother of Sultan Selim III, that of Husseyn Pasha and of many functionaries of the Palace. All these tombs are very richly adorned. We should also mention the Turbe of the Sheykhs-ul-Islam, chiefs of the Muhamedan religion, a rectangular edifice surmounted by a small twelve-sided dome ornamented with small columns.

By climbing the hill to the cemetery a very splendid panorama over the city of Constantinople may be enjoyed.

Travellers should enter the steamer from Eyoub to Haskeuy and come back to Pera by way of the plateau of the Ok-Meydan. On this plateau are seen small columns of marble indicating the place where, in the military exercises which formerly took place there, the arrows fell shot by the Sultans and the best archers of the Ottoman army.

A little farther, at the foot of the eastern slope of the Ok-Meydan, rises the fine Mosque of Piali-Pasha, built by the great admiral *Piali Pasha* in the XVI century.

Situated in a very picturesque place, in the middle of an wood of plane-trees and cypresses, this Mosque is preceded by a court with a semi-circular portico. The building has the form of a lengthened rectangle surmounted by two ranges of three equal domes. The minaret is placed exactly in front of the principal gate, from which it has been concluded that it represents a mast, and that Piali-Pasha wished his Mosque to resemble a ship.

The inside is decorated with remarkable coloured tiles and is very beautiful.

This fine edifice is very original and has not its like in Constantinople. It is consequently worth a visit.

Should travellers be able to find horses at Haskeuy they will do well to continue their trip to the village of St. Dimitri, pausing at the fine Greek church, which dominates the heights of the undulating table-land; they should then return to Pera by the Taxim.



5th DAY. — Thursday

SCUTARI.— (Provisions to be carried).

Scutari — Iskelessi-Beuyuk-Djami. — Yeni-Valide-Djami.
Doghandjilar-Meydan.— The Great Cemetery (Beuyuk-Mezaristan). — Eski-Valide-Djami. — Tchinili-Djami. — Mount Boulgourlou (Breakfast on the top of Mount Boulgourlou, upon the provisions brought along). — Return to Scutari — (at 2 o'clock: The Howling Dervishes. — Seiimieh-Djami. — Selimieh Barracks. — English Cemetery. — Haïdar-Pasha. — Hermagora's fountain. — Kadikeuy. — Moda Bournou. Fener-Bagtche.

Nota.— After leaving the steamer at Scutari carriages may be found near the landing-place, but it is indispensable to arrange the price before hand and not to set out until all is well understood and agreed upon.

Scutari (Uskudar) is the ancient Chrysopolis, a dependency of Chalcedon. The name Chrysopolis comes, according to some persons, from Chryses, a son of Agamemnon and Chryseïs, and according to others from the choice the Persians made of this town to deposit the treasures of the contributions levied on the region of the Propontis. We incline to this latter etymology, which

translates better than the first the word Chrysopolis (Golden city or city of Gold). This city played a very important part in the history of antiquity as Polybius says. Xenophon stopped there with the Ten-Thousand before passing over again to Europe. It was in the environs of this city also that the victories of Constantine the Great over Licinius were gained. Finally, a little above Scutari, on going up the Bosphorus, is found a small basin now called Eukuz-Liman (Harbour of the Ox) in remembrance of the rape of Europa, sister of Cadmus, who, according to an ancient legend, was carried to the other shore of the Bosphorus by Jupiter metamorphosed into an ox.

Besides its admirable situation as an amphitheatre upon a promontory the city has nothing attractive. The streets are tortuous, badly kept, and bordered by houses, grey with dust or painted a dirty red colour which gives them a very shabby appearance. Destroyed in the year 1872 by a tremendous conflagration, Scutari has risen for the most part from its ruins, but without becoming embellished thereby.

Scutari is the metropolis of Islamism, its soil is considered as a holy land. It is there that the sectaries of the religion of Mohamed departed to spread themselves all over Europe. Moreover the population of this suburb of Constantinople is almost exclusively composed of Musulmans. Hardly can one find four or five thousand Greeks and Armenians living there.

The city possess a great number of Mosques, of which eight Imperial Mosques; there are also many medaris (schools), tekes (convents) of dervishes, baths, alms houses and the Printing House established in 1723, the first establishment of this kind ever possessed by Turkey.

ISKELESSI-BEUYUK-DJAMI, is a very fine edifice built in 1547 by Mihri-Mah, daughter of Sultan Suleyman the Great. The balustrade of the galleries of each of the minarets is admirably wrought, and forms a real lace in stone. Its dome, placed upon two semicircular arches and upon two half-domes, and its terraces covered with small domes are also noticeable.



YENI-VALIDE-DJAMI, dating back to the year 1707, is octagonal in form, and was built by the Sultana Gülnouch, mother of Sultan Ahmed III.

The *Turbe* of this princess is behind the Mosque. Its dome formed of an open grating, and the magnificent gratings of wrought iron which ornament its lateral openings, are worthy of notice.



At a few paces distance is the Doghan-DJILAR-MEYDAN (Plain of the Falconers) which formerly served as a place of assembly for troops departing on expeditions in Asia.

The BEUYUK-MEZARISTAN (Great Cemetery) is a large cypress forest more than one league long and intersected by broad alleys bordered on the right and on the left by high foot-pavements supported by walls made of old tomb-stones. This cemetery, the most spacious, the best situated, and the most crowded in all the East, contains many luxuriant Turbes of fine architecture. It is in this field of the Dead that wealthy Musulmans, and those who wish to affirm their orthodoxy even beyond the tomb, desire to be buried. In the midst of the sepulcres and near the place where all the alleys of the cemetery meet, may be seen a dome supported by six marble columns, and threatening ruin. This portico marks the place where, it is said, the favourite horse of Sultan Mahmoud was buried.

ESKI-VALIDE-DJAMI, built in 1577 by the mother of Sultan Murad II, is a large edifice surmounted by a dome which is supported by an octagonal tambour broken by eight half-domes. A school is connected with it.

TCHINILI-DJAMI (The Mosque with porcelain tiles) is only remarkable for the tiles

which cover its walls, both inside and out side. It is difficult of recognition, so low a structure is it; its dome and *minaret* barely rising above the walls of the enclosure.

Mount Boulgourlou, on the western base of which Scutari is built, is a favourite place of resort. It affords a splendid view embracing on the South, the Sea of Marmora: on the North, the shore of Asia as far as the entrance of the Black Sea, and the Giant's Mountain; on the East, the gulf of Nicomedia, the mountains and the plains of Asia, and on the West, the Bosphorus and all Constantinople.

The road leading there leaves on the right the "prayerless quarter" where neither church nor Mosques are found. It borders the Armenian quarter which includes a handsome cemetery planted with beech and plane-trees. Higher up beautiful villas are encountered, then the rich vineyards are passed which produce the Chaoosh Uzoom, an excellent white grape which is extensively eaten in Constantinople. Beyond the village of Boulgourloukeuy the road turns toward a plateau shaded by plane-trees and where a fountain flows with delicious water.

There one must alight and continue the ascent which is not difficult. The top of MOUNT BOULGOURLOU is 240 metres above the level of the sea and covered with beech-

trees and yews. One may breakfast there upon the provisions brought along, and afterwards may push on, if it is so desired, to the little village of Beuyuk Chamlidja where Sultan Mehmed IV built a kiosque and caused to be covered with a dome one of the sources of the Karbali Sou, a small river, which after having watered the southern declivities of the mountain, falls into the bay of Kalamish, between the promontory of Moda-Bournoo and that of Fener-Bagtche. Thence the descent is made over the intermediary plateau, toward the Teke of the Roofay Dervishes.



The exercises of the Roofay Dervishes or Howling Dervishes take place at 2 o'clock in the afternoon.

Admittance is free; special seats are reserved for foreigners.

It is proper to give when going out a present of from 5 to 10 piastres for each person.

It is not necessary to take off one's shoes, but it is needful to uncover the head.

The Teke of the Howling Dervishes of Scutari occupies a modest two-story wooden house, distinguished from the neighbouring habitations by a sort of sun with rays placed above the principal door. The build-

ings overlook the garden in front of which is a little cemetery shaded by a large walnut-tree.

The hall of the exercises is a parallelogram with naked walls simply adorned with tablets bearing verses from the Koran. On the side toward the *Mihrab*, upon a carpet sit the *imam* and the religious dignitaries, Opposite them stand the Dervishes, repeating in unison a kind of litany. At each verse they rock their heads backwards and forwards, a motion which gives to spectators what Theophil Gauthier calls "a sympathetic vertigo".

Soon commence the exercises proper, of which no description can give any approximate idea. It is necessary to be actually present in order to experience the surprising sensations and to keep the ineffaceable recollection of these exercises.

On leaving the *Teke* of the Roofay-Derwishes, a visit may be paid to the Mosque of Selim or Selimieh-Djami, a very elegant edifice.

Close by are the Selimieh Barracks, an immense building flanked with towers at its four corners and standing upon a steeply scarped promontory.

The building was originally a palace built by Sultan Suleyman I, under the name of Kavak-Seraï (Palace of the Poplar). Embellished by Sultan Murad IV, it received the name of Bagdad-Seray in remembrance of the conquest of Bagdad. Transformed into barracks by Sultan Selim III (1807), this vast edifice has since had no other use, and it is now occupied by the Imperial guard.



Beyond the beautiful esplanade which extends before the Selimieh Barracks and following the sea shore, one may see a large red building. It is the ancient hospital of the English army during the Crimean war. Quite near to it is a private CEMETERY where the English were buried who died during the same war. In the cemetery may be seen an obelisk of granite supported by four angels from the chisel of the sculptor Marochetti. The greather part of the notables of the English colony of Constantinople choose that Cemetery as a place of burial.



A little farther along is the village of HAYDAR PASHA which possesses a beautiful garden containing the ancient and renowned FOUNTAIN OF HERMAGORAS.



Still following the sea-shore, one arrives at Kadikeux (the village of the Judge), the ancient Chalcedon, built in 676 B. C. At first it was called *Prokerastis*, then *Colpusa* and afterwards "the City of the Blind." According to Herodotus this name was given to this city by the satrap Megabasus. Strabo attributes it to the Pythoness, who is represented as having uttered it in an oracle reproaching its founders with having despised the exceptional situation of Bizantium.

However this may be, Chalcedon became a thriving town and the capital of a little State which comprised all the Asiatic shore of the Bosphorus. Afterwards this city suffered many vicissitudes. Otanus, a Persian general occupied it after the expedition of Darius against the Scythians. Later it became by turns an ally of the Athenians and of the Lacedemonians, then it was annexed to the kingdem of Bithynia. Next, under the will and testament of Nicomedes (B. C. 74), it passed into the hands of the Romans. Mithridates took it from them after a sanguinary siege. But when the Roman Empire was established the city was given the privileges of a free city. Abandoned to the incursions of the Barbarians under Valerian and Gallian (253-268), it had much to suffer. Chalcedon saw assembled in its church of St. Euphemia, the general council which condemned the doctrines of the Greek heresiarch Eutiches. The town was taken and occupied for ten years by Chosroes II, king of Persia (616-626 A. C.).

To day Kadikeuy is a fine city inhabited by Greeks, Armenians and a numerous European colony. Although it suffered severely from conflagrations in 1860 and 1883, in a short time it recovered from its disasters. Fashionable people go there during the spring and the summer. Many European live there even during the winter keeping up in this charming place of sojourn a bustle and animation incessantly increased by the proximity and the facility of communication with Constantinople.



The most picturesque and the most agreable part of Kadikeuy is the Point of Moda-Bournoo, which is reached by a wide street crossing the whole length of Kadikeuy and terminating at a place which stands upon the cliffs. From this place a marvellous view may be had of the Sea of Marmora, the Princes' Islands, the bay of Kalamish and the cap of Fener-Bagtche.

At Moda-Bournoo is the fine large College directed by the Friars of the Christian Doctrine.

From Kadikeuy Constantinople is reached by steamer direct.



If time permits, one may go to Fener-Bagtche also; but then it is necessary to retrace one's steps in order to take the railway at the Station of Haydar-Pasha. The return is effected by the evening train and the steamer touching at the landing stage of Haydar-Pasha.

6th DAY. - Friday

IN THE MORNING: (Stamboul). Laleli-Djami.—
Avret-Bazar. — Column of Arcadius. — AtMeydan.— Column of Marcian. — The Mehmedieh.— The Selimieh.— The Phanar.

AT NOON: (Yildiz). The Selamlik.

IN THE AFTER NOON: (Pera). The Mevlevi Derviches.

It would be much better not to visit Mosques on Friday; not at all that any unpleasing remarks are to be feared, but it will be easily understood that Muhammedans prefer to perform their devotions in quiet without being annoyed by the presence of Christians on the day appointed for their formal worship. Tourists should therefore refrain from entering the Mosques named above or should take pains not to go there until the hour of prayer is past.

LALELI-DJAMI (Mosque of the Tulips), constructed in 1760 by Sultan Mustapha III, is a square edifice surmounted by a central dome of which the base is pierced with a range of windows. This dome rests on an octagonal tambour over two large half domes

on the anterior and posterior sides, and two semi circular arches, lighted by windows, on the lateral sides. Each of the two polygonal minarets has a balcony on a simple corbel, with open-work parapet.

In the interior attention is drawn to five columns of very beautiful and admirably wrought white marble. Three of these columns come, it is said, from the ancient palace of "Boucoleon" (of which we have spoken above); the other formed a part, either of the "Palace of Theodosius" which stood on the Tauros or Grand forum de Theodose (now occupied by the esplanade of the Seraskerat and the Sultan Beyazit Square), or of the "Capitol" which stood precisely on the site where Laleli-Djami now stands.

Near this Mosque is a very handsome *Turbe* containing four coffins, notably those of Sultan Moustapha III who died in 1774, and of Sultan Selim III, who died in 1808.

On a private lot situated at the AVRET-BAZAR, the ancient forum of Arcadius, one may see, by passing through a farrier's shop, the Column of Arcadius (Avret-Tash). It was formerly a beautiful monument erected in honour of Theodosius I by his son Arcadius (395-408). Nothing remains of it now but the huge pedestal, six metres high, and a portion of the shaft of the

column. When it was overturned by the great earthquake of the year 740, it must have been about 35 metres high, and it supported a statue of Arcadius. This column, like the column of Trajan, was covered with bas-reliefs.

Fires have completely calcined the pedestal; nevertheless one may still enter the interior.

Turning westward by the AT-MEÏDAN, the ancient quarter of the Janissaries, the site of MARCIAN'S COLUMN is reached.

This column, now inclosed in a private garden, is of white marble and about ten metres high. Its capital is of a composite Roman style, although in some details it approaches the Corinthian order. It bears a marble cippus of which the four corners are adorned with sculptured eagles in a good state of preservation,

For a long time the Column of Marcian was reputed to be of a single piece (monolith); but in consequence of earthquakes which made the capital turn on its axis, it has been necessary to admit that the capital is fastened to the shaft by a vertical ironbar. It is supposed that it formerly bore a sitting statue of Marcian emperor of the East and husband of Pulcheria, who reigned from 451 to 457. On this subject a legend is current from which was derived undoub-

tedly the name of Kiz-Tash (Girl's stone), given to the COLUMN OF MARCIAN by the Turks.

To the statue of Marcian was attributed the marvelous property of indicating publicly among the crowd of passersby, girls who had lost their virginity. The sister in law of Justin II (565-578) having been designated in this way, the emperor had the indiscreet statue broken.

The pedestal bears some traces of basreliefs in which crowns, victories and winged genii seem to be distinguishable.

The holes are also visible where formerly the metal lettres of a latin inscription were fixed. By means of these marks it is easy to reconstitute the inscription which is quite legible, except the first word. Neverthless it is not difficult to supply this also and then the following appears: Principis hanc statuam Marciani cerne torumque ter vovit quod Tatianus opus.



The Mehemedieh, or Mosque of Ghazi Mehmed was built in 1465 by the Greek architect Christodulo. This Mosque occupies the site of the ancient church of the Holy Apostles or *Héroon*, the place of burial of the emperors. (1)

⁽¹⁾ This church built by Constautine the Great was many times repaired, especially by Theodora, Justi-

Overthrown by an earthquake in the year 1768 the Mosque was reconstructed by Sultan Mustapha III, but in a different style.

This vast Mosque makes a strong impression both in the interior as well as in the exterior by its mass and its grand proportions. It is situated in the centre of an immense inclosure comprising a multitude of educational or benevolent establishments.

Its great central dome, 78 metres high, majestically dominates the square building. Around it are four half domes separated by four turrets erected on the piers and accompanied at the angles of the wings by four entire secondary domes. On the west side is the court or harem, surrounded by a magnificent portico supported by columns of granite and marble. In the outside, the windows of the harem are adorned with marble of different colours, and the frieze which surmounts them, bears, sculptured in beautiful letters, the Fatiha or first surat of the Coran. (1)

The gate of the Mosque, of the purest Arabian style, is extremely elegant. The

nian's wife. No traces of it now remain. All the fragments were dispersed, except some broken tombs gathered and transported into the court outside of St. Irena, where we have already seen them.

⁽¹⁾ We should have desired to be able to give here the translation of this admirable prayer which is truly sublime in its elevated sentiment, but Musulman law does not permit the reproduction of the Coran in any language but the Arabic.

two polygonal minarets bear, each, two balconies on corbels forming capitals surrounded by solid fluted parapets. The interior, of an austere simplicity, offers nothing particularly remarkable, except the marble tablet framed with lapis-lazuli, which is found on the right side of the great door, and on which may be read, in golden letters, the prophecy of Mohamed: "They will take Constantinople. Happy the prince and the army who shall accomplish this."

In the garden situated on the East of the Mosque are three Turbes. The first contains, the remains of Ghazi Mehmed II who died in the year 1481. The conqueror rests under a large catafalque surrounded by a balustrade and surmounted by an enormous turban. The second Turbe is dedicated to Mehmed the conqueror's mother, Aselyma the Learned—who was, it is said, a daughter of Charles VIII, king of France. The third, of entirely modern style, contains the sandouka (catafalque) of the mother of Mahmoud II, and many other coffins surmounted by the fez instead of the turban.

The Selimieh (Sultan Selim's Mosque) is very simple in style and decoration. It was built, in the year 1520 by Sultan Suleyman I in honour of his father Sultan Selim I.

In the *Turbes* which are near the Mosque are found the remains of Sultan Selim I who died in 1520; of his grand-sons Mahmoud, Abdullah and Murad; of the mother of Suleyman the Great and those of Sultan Abd-ul-Medjid, who died in the year 1861.

The Phanar is the locality to which the last Byzantine Greeks fled for a refuge. There around the Patriarch the richest and most powerful Greek families gathered after the taking of Constantinople by the Turks. The members of these families, known under the name of *Phanariots*, provided Turkey, towards the end of the XVII century, with a great number of statesmen, and Moldo-Wallachia with many dynasties of Hospodars. For some years past, the quarter of the Phanar has tended to lose its importance, because of the emigration of its most fashionable Greek families to the heights of Pera.

The name of Phanar was given to this locality because it was fortified by the light of lanterns (φανάρι). Its main street is clean and well built; it is not at all like the Musulman quarters.

In an inclosure shaded by trees and surrounded by high walls painted blue, are the Palace of the Patriarchate and the Patriarchal church of St. Georges.

Near by, in the ancient abode of the Cantacuzenes, hospodars of Wallachia, are established the monastery and the church of the Holy Sepulchre of Jerusalem, and two schools founded the one by Cyrillus II, patriarch of Jerusalem and the other by the patriarch Joachim II.

A little higher up are the buildings of the new Patriarchal School of Phanar and

behind it may be seen the remains of ancient buildings where very possibly the famous Byzantine Library was formerly installed. These ruined buildings are still inhabited and form an immense vault, on the pillars of which rest two enormous brackets.



N. B. Tourists should make haste to return to Pera; to breakfast, if there is time, and not fail to be at Yildiz before noon in order to be able to be present at the Selamlik.

The Selamlik is the ceremony which takes place every Friday between twelve and one o'clock, when the Sultan goes to the Mosque to perform his devotions.

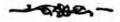
Dressed in a stambouline (a black coat with straight collar and a row of black buttons), wearing a fex without ornaments or other distinctive sign, the Sultan in a carriage traverses the gardens of the Yildiz-Kiosk, between two ranks of dignitaries in full uniforms and of troops under arms. Two or three other carriages follow, carrying some ladies of the harem, the imperial princes and certain high dignitaries. After the prayer, His Majesty approaches a window and the troops file by.

Since the Hamidieh Mosque was built, opposite the Palace of Yildiz-Kiosk (to which the Sultan goes by preference when

he does not decide that the ceremony should take place in the newly erected Teke of the Dervishes, a little lower down the road leading up to Yildiz), the SELAMLIK has offered special attractions. Opposite the Mosque is a pavilion reserved to ambassadors, to personages of distinctions and to foreigners who are introduced by their consulate or embassy. One is there very well situated for viewing the official cortege and the defile of the troops. A master of ceremonies does the honours of this pavilion, and transmits to the Sultan the names of the personnages who have been admitted to it. A chamberlain comes in almost always to present to persons of high rank the salutations of the sovereign, and makes known those whom His Majesty will deign to receive in private audience after the ceremony.



At 2 o'clock in the afternoon, on Friday, exercises of the Turning Dervishes or Meylevi are held at the *Teke* of the Grand' Rue of Pera. Admittance is free; bul ordinarly on going out one must give a present of 5 or 10 piastres for each person. If shoes are not taken off, the head must be uncovered.



7th DAY. — Saturday

(European side)

Without stopping: Kabatach. — Bechiktach. — Ortakeuy. — Kourou-Tchesme — Arnaoutkeuy.

Stop at Bebek (Public Garden).— On foot to Roumeli-Hissar (view of the Bosphorus).

Without stopping: Boyadjikeuy. — Emirghian. — Stenia. — Yenikeuy.

Stop at Therapia (Public Garden, the Embassies).

Without stopping: Kiredj-Bournou.

Stop at Benyuk-Dere (Aqueduct of Sultan Mahmoud, the Bends, Forest of Belgrade, Valley of Kestane-Soo. mount Kabatash).—Proceed to Mezar-Bournou and there take the steamer to return direct to Constantinople. The two last station. Yeni-Mahalle and Roumeli-Kavak, possess but little interest.

After passing Kabatash, the steamer goes along the square and the palace of "Dolma-Baghche" of which the white marble quay is broken here and there by steps which go down into the sea. Its monumental pillars of white marble are joined by gilded railings "which represent a delicate interlacing of

boughs and flowers, and which, seen from a distance, seem like curtains of lace which must be carried away by the wind". On the side of the Bosphorus the palace presents a series of façades of theatres or of temples on which is an indescribable profusion of ornaments; a blossoming, a magnificence, and a minuteness of architectural finery that gives to each of the small palaces, of which the large multiform edifice is composed, the appearance of a prodigious piece of chiselling".

In passing before Beshiktash the "Tomb of Barbarossa", is seen, and a little farther on, "Tcheragan Seraï" which forms, as it were, "an army of palaces of white marble, simple and magnificent" adorned with long rows of columns and surrounded by terraces enclosed by balustrades.

Near Ortakeuy the beautiful "Mosque of the Valide" is to be remarked. From this point the shore is bordered by a long suite of villas, or yalis belonging to high functionaries or to rich families of Constantinople.

Kourou-Tchesme.— It is here that Medea is said to have landed with Jason, upon his return from Colchis.

Near Arnaoutkeuy is the promontory of "Akente-Bournou" (Current Point) upon which the waters dash with great violence.

Bebek. — At the bottom of the bay is a beautiful public garden.

The village extends up a narrow valley from which the top of the hill is reached. There is found an echo which repeats the clank of the feet of a horse so loudly that it seems like a whole squadron in march.

Thence the descent to ROUMELI-HISSAR should be made through the Turkish cemetery, much venerated by the Muhamedans, because in it were buried the first Ottomans who passed from Asia to Europe with Sultan Mehmed II. After following the slopes of «Kezlar-Bournou», of which the point forms the narrowest part of the Bosphorus, and where the current flows with such violence that the Turks designate it by the name of «Sheytan-Akente» (devil's current), we arrive at

ROUMELI-HISSAR—The (Castle of Europe). This ancient fortress, built by Mehmed II in the year 1452, one year before the taking of Constantinople, is composed of three large principal towers, a crenelated wall and some small towers. These walls are ten metres thick. The whole aspect of the castle is very picturesque.

The castle was built in three months. In its construction a thousand masons and a thousand lime-burners were employed. All the buildings of the Asiatic shore and a number of those of the European shore (notably the church of the Archangel St. Michael, constructed at Arnaoutkeuy by Constantine and repaired by Justinian)

furnished the materials, The towers were armed with huge cannons which threw enormous marble balls and commanded the Bosphorus. Sultan Mehmed II loved to call his fortress "Boghaz-Kesen" (cut-throat or cut-strait).

It was near this place, where the current is less swift than elsewhere, that Darius had a bridge constructed by Mandrocles of Samos, and crossed the 700,000 men whom he was leading against the Scythians. watched the passage of his troops from a throne cut in the rock on which was the "Hermoon" (temple of Mercury). For a long while the two stone columns were to be seen there, designed to perpetuate the names of the peoples who took part in the expedition. It must have been at this same place that the Bosphorus was crossed some time after, by the Ten-Thousands of Xenophon on their return from Asia, and again by the Crusaders and the Turks. There, also, stood during the existence of the Greek Empire, the State prisons called "Towers of Lethe" or "Towers of Oblivion" which were destroyed by Sultan Mehmed II.

On examing the walls of the castle of Roumeli-Hissar, one finds built into them many antique and Byzantine remnants, such as columns, capitals and architraves.

We urge tourists to climb the hill which commands the village. From the highest point of this hill, the most marvellous view on the Bosphorus is presented to the eye; to the East the view includes a wide stretch of the wooded heights of Asia; to the North it sweeps the undulated plains which extend as far as can be seen toward the Balkans.

Boyadjikeuy, is a village without interest, inhabited by Greeks and Armenians.

Emirghian is hardly more than a collection of yalis or country houses belonging to rich Ottomans. Among these, in the midst of an admirable garden, is the splendid palace of Ismaïl Pasha ex-Khedive of Egypt. Until lately, this superb residence might be visited; but since Ismaïl Pasha resumed possession of it (in October 1881) foreigners are no longer admitted.

Stenia, in a deep recess of the shore which thrusts itself into the midst of beautiful wood hills, is a pretty village where the Persian Embassy has established its summer residence. The bay is deep and well protected, forming a perfect but reduced image of the Golden Horn.

The village (almost entirely christian) possessed, in ancient times, a temple and an winged statue erected by the Argonauts in honour of the Genius who helped them in their struggle against Amycus, king of the Bebryces. From this was derived the name of "Sosthenios" which the place bore for a long while. The temple and the statue of the rescuing Genius existed until the time of

Constantine the Great, who dedicated them to the Archangel Michael. They were destroyed in 941 in the time of the Russian invasion under the guidance of the prince Igor.

Yénikeuy, a large Greek and Armenian village, is only remarkable for its jaunty position on the slopes of a hill covered with vineyards and small pine-groves.

Therapia (healing) was formerly called Pharmakia (poison). Its modern name is worthier that the ancient one, because it is justified by the wholesomeness of the place and the coolness constantly brought to it by the breezes of the Black sea. Therapia is the favourite residence of the diplomatic corps and of the higher classes of Constantinople society. The British, Italian, and French embassies have their summer residences here. Amongst the rich private houses we will mention that of Mr. Zarifi situated on the bay, nearly opposite the Public Garden created at the expense of this philanthropist.

Therapia forms two boroughs, one stretching along the shore of the Bosphorus at the foot of a high hill, and the other winding around the bay where anchor the guardships and the steam launches of the embassies. Above, in the valley of "Krio-Nero" (cool water), and all along the hill one sees "terraces on terraces, and gardens on gardens, villas on villas and groves on

groves" which make the place like "paradise" as was lately said of it by the emperor of Germany, William II.

The "French Palace" situated on the quai, formerly belonged to the family of Ypsilanti. Sultan Selim III made a present of it to France in 1807 as an expression of his gratitude for the energic assistance given him by the Marshal Sebastiani, then ambassador, when the English forced the straits of the Dardanelles, and threatened to bombard Constantinople. As is known, Sebastiani organized the resistance and placed himself at the head of the populace to repulse the assaillant.

This "Palace" has absolutely nothing architectural about it; it is a large building of the Turkish style, entirely of wood, but roomy, confortable, well aired, and standing in a most admirable position. The Gardens, planted with very old trees, are disposed in terraces, from the highest point of which the view extends to the Black Sea. There are still to be seen here some bas-reliefs and many other fragments of ancient monuments which are the remnants of the collection formerly formed by Count de Choiseul-Gouffier.

N.-B.— Therapia possesses several hotels, where one may breakfast before continuing the excursion.

Kiredj-Bournou (the lime cape) is so called because of the calcareous nature of the rocks which compose it. It was formerly called "the key of the Black Sea" because it is the first place whence, in coming from Constantinople, the waters of the Black Sea can be seen in the distance.

Kiredy-Bournou forms a little promontory a few paces from the French Palace.

Beuyuk-Dere (the great valley) divides with Therapia, in the matter of country residence, the preferences of the aristocracy of Constantinople. The Russian, American and Austrian Embassies have their summer residences here. « Here the Bosphorus exhibits its majesty and its grace in the highest degree. One stands in the middle of a vast lake surrounded with marvels. Along a deep gulf rounded in a graceful curve, where the current goes to die out in soft undulations, upon the slopes of a hill studded with villas, extends the town of Beuyuk-Dere, variegated like an immense flower-garden; full of palaces, kiosques and yalis hidden in a brilliant verdure, which seems to spring from the roofs and from the walls, and which fills the streets and the squares.» Behind the city is a green meadow leading to a large valley in which, according to tradition, the army of the first crusaders camped in the year 1096. (1) Here is to

⁽¹⁾ This tradition is not corroborated by any historical testimony. It is even contradicted by Anna

be seen a group of old plane-trees called Kerk-Aghadj (the forty trees). The most gigantic of these trees is known by the name of « The Plane of Godefroy de Bouillon », the Turks designate it by the expression Yedi Kardash (the seven brothers) because this colossus seems to be formed of seven trunks soldered together, of which the enormous roots, like boa-constrictors half hidden in their lairs, are hooked into the ground.

This valley leads to the Aqueduct of Sultan Mahmoud, to the Bends and the Forest of

Belgrade (1).

The Aqueduct of Sultan Mahmoud, built in 1732 by Sultan Mahmoud I, is a great masonry bridge, composed of 21 arches and 510 metres long. It supplies with water the suburbs of Pera, Galata and Beshiktash. It takes the waters from the Bends, which are ponds or reservoirs situated at a short

Comnena, who says that Godefroy de Bouillon, before embarking for Chalcedon, encamped between the port of Kosmidion, at the head of the Golden Horn, and St. Phocas, in the environs of the Propontis. Nevertheless it is quite possible that a detachment of the Crusaders may have encamped at Beuyuk-Dere.

⁽¹⁾ In order to go from Beuyuk-Dere to Belgrade and back again at least three hours must be allowed; the duration of the expedition varies, naturally according to the time occupied in visiting the *Bends*. Horses and carriages are always found at Beuyuk-Dere.

Take care to arrange the price beforenand.

We remind tourists that a guide is indispensable and that it is much better to form a little caravan in order to hold in respect the vagabonds who may be met.

distance from Baghtchekeuy, a small village occupying the crest of the hills. These Bends are fed by the waters of springs, by the rains or by the water derived from the melting of the snows, which are impounded by means of dams of masonry, dikes, and channels. In the summer, they are almost dry, giving forth noxious exhalations, which produce malarial fevers. The inhabitants of the neighbourhood, are charged with the guard, the maintenance and the clearing of the Bends, and enjoy the privilege of exemption from taxes.

Belgrade situated 5 kilom. beyond Baghtchekeuy, is surrounded by a beautiful forest, which is no less than 28 kilometres in circumference. It is the only forest existing in Thrace, in the neighborhood of Coustantinople, This forest covers the slopes of the terminal ridges of the Balkans and possesses essentially the same trees as European forests; oak, plane, beech, birch, elm, pine, poplar, holm and the like. The growth of these trees is not much developed; nevertheless there are found many coverts full of various kinds of game.

Numerous Bends are met with around Belgrade. The greatest part of them direct their water into the «Bash-Havooz» (large reservoir) situated at Pyrgos, rather far off to the South, and which communicates with Constantinople by two aqueducts of which one bears the name of the emperor Justinian. The «Bash-Havooz» was constructed by

Andronicus Comnenus (who reigned until the year 1183), and repaired by Sultan Osman II (1618-1622).

The return by way of the valley of Kestane-Sou, mount Kabatash (250 metres high), the village of Sare-Yer (yellow ground) and Mezar-Bournou (the cape of tombs) is one of the prettiest excursions that one can make.

We advise travellers to embark at Mezar-Bournou and go directly to Constantinople by the steamer. The two stations beyond Mezar-Bournou, - Yeni-Mahallé (the new quarter) and Roumeli-Kavak (European poplar) offer little of interest. This last village possesses, however at the summit of the steep cliffs of the «Kara-Tash» (black stone), the ruins of an ancient castle built in 1628 by Sultan Murad IV, on the site occupied in ancient times by the «Hieron» of the Byzantines, where later was constructed the Greek hermitage of «Our Lady of the Mavro-molos».



8th, 9th and 10th DAYS. — Sunday, Monday and Tuesday.

EXCURSION TO BROUSSA

Moudania. — Road from Moudania to Broussa. —
Broussa. — The Muradieh and its Turbes. — The
Citadel-Daoud-Monastir. — Turbes of Osman and
Orkhan. — Ouloo-Djami. — Yeshil-Djami. — Turbe
of Chelebi-Mehmed Khan. — Baths. — The mount
Olympus.

The distance from Constantinople to Broussa is 82 kilom. The passage is made in eight or eight and half hours by sea as far as Moudania (54 kilom. in 41/2 or 5 hours), and by railway from Moudania to Broussa (28 kilom. in 1 or 1 1/2 h).

The Mahsousse Company's steamer (line of Moudania-Gemlek) leaves the harbor of Constantinople every Tuesday, Thursday and Sunday in the morning.

Take care to provide yourself beforehand

with a Teskere (permit) without which it is impossible to travel in Turkey. This document (costing 10 piastres) is given by the Turkish authorities on seeing a certificate emanating from the Consulate to whose administration the traveller is subjected.

The Ottoman administration requires a declaration of the date of intended departure and of probable arrival at the designated place. In every town it is necessary to have the *Teskere* registered (visa) and the said declaration renewed.

Although one may find something to eat on board of the steamer, we nevertheless advise persons who are careful of their welfare to take a basket of provisions with them.

The price of the passage is 2 Medjidies for the first class.

The railway fare from Moudania to Broussa is 26 piastres and half in gold. The tarif for carriages is quite variable. The price must be settled beforehand. But it is much better to telegraph, before leaving Constantinople, to the proprietor of the hotel at Broussa where it is intended to put up, requesting him to send a carriage to be at Moudania, at the hour of arrival.

The steamer, after having doubled the Seraglio Point, heads due South and then one sees passing on the right hand the majestic profile of Stamboul, then the beaches of Makrikeuy and of San-Stephano. On the left hand spring forth the little isles of Oxia and Platia, belonging to the group of the « Papaz-Adassi » (Isles of the Priests or isles of the Princes). Soon after, the broad mouth of the gulf of Ismid (ancient Nicomedia) is passed and cape Boz-Bouroun (gray cape) is reached, opposite which appears the island Kalolimni. The steamer then enters the gulf of Moudania or «Indjir-Liman » (harbour of figs), formerly gulf of Cios, passes the village of Fistikli, pursues its way southward, leaving on the left the town of Ghemlek seen in the distance, and arrives at Moudania.

Having disembarked upon the landing-stage you see a fourfold line of agents and officials: 1. the biliyetdjis of the Mahsoussé Company, who demand your passage ticket; 2. the odadjis appointed for the collection of the landing-tax (20 paras for each person); 3. the xabtiye mufettichi (inspectors of the police) to whom you must show your teskere; 4. the gumrukdjis (custom-house officers) who may require you to open your luggage.

This done, you have at length leisure to enter the carriage, to pass through the nice little town of Moudania (the ancient Apamea) and to take the road to Broussa.

This route is very pleasing; the land

which it traverses presents scenes of great beauty. The road rises by loops upon the heights, of which the culminating point is not less than 280 metres high. From this point the eye enjoys very magnificent views. After descending the opposite slope, the Khan (hostelry) of Yeshid is reached, and then the Ulfer-Chay, is crossed on a bridge. The road now passes over a new plateau, less elevated than the first, and then passes the river a second time. On the right hand side, on the top of a small hill, is left the village of Cheghirghe, in the vicinity of which bubble forth the hot springs, and immediately afterwards the famous baths of Broussa are reached, of which we will speak later. In twenty minutes from that point, upon the top of a ridge the traveller enters the city of Broussa.

BROUSSE, the ancient *Prusa* recalls to the mind the memory of Prusias and Annibal. Almost all its history is confined to that epoch. Having become capital of the Ottoman Empire in the year 1325 it lost that quality after the capture of Adrianople in 1360. Timour-Leng (Tamerlan) ravaged it in 1402; Fires destroyed it in 1801 and 1802, and in 1855 an earthquake overturned it from top to bottom.

Now, it is a city containing 60,500 inhabitants, of whom 35,000 are Musulmans, 12,000 Greeks, 11,500 Armenians and 2,000 Jews.

It is the chief cify of the vilayet (province) of Khudavendighiar, and now owes its importance, particularly to its much frequented baths, its wines, to the production of silk, and to its factories of napkins and cotton It has about forty silk-winding establishment fitted up on the French system and a working population of about 8,000 persons, of whom 3,000 are Greek, Armenian, Jewish or Turkish women. There are also a great number of looms, for weaving silk, but all the weavers work at their homes. The production of silk bas decreased almost by half, because of the almost complete destruction of the native race of silkworms. Some recent attempts to apply the Pasteur system give hopes that there will be success in regenerating the species.

Broussa is built at the foot of the Mount Olympus; extending on three plateaux separated by deep walleys. The most picturesque of these is that of the «Gueuk-Sou» (Heavenly water), between the central and Eastern plateaux. From the bridge thrown across this valley can be enjoyed one of the finest views possible to imagine.

On the western plateau, which commands the road by which one arrives, are the Muradieh and its Turbes. The central plateau consisting of a steep rock, which forms a kind of promontory in the midst of the town, bears the Citadel, the Daoud-Monastir, the Turbe of Sultan Osman and that of Sultan Orkhan. On the eastern plateau are situated

the konak (residence of the Governor), Ooloo-Djami with the Green Mosque (Yechil-Djami) and the Turbe of Chelebi-Mehmed Khan at its Eastern extremity, beyond the Armenian quarter. Farther on in the open country a Mosque is seen, which is that of Sultan Beyazit Yildirim, too far away to be visited by those who make only a short stay in Broussa.

On the central plateau, a road starting from the *Turbe* of Sultan Orkhan leads to an ancient Byzantine fortification, built in the XIIIth century by Theodorus Lascaris, founder of the kingdom of Nicea (1).

These old walls having square towers on their flanks and covered with luxuriant vegetation, are still well preserved. Outside of the enclosure is a large Turkish cemetery, planted with old cypresses, through which the sun produces most marvellous effects of light. After having passed in front of a Teke which rests against the wall of the fortification, one arrives at a broad meadow shaded by enormous plane-trees. It is there that is found the famous "Bounar-Bashe" (Great spring) pouring forth an abundant stream from the heart of the mountain which crosses the meadow and

⁽¹⁾ Nicea (Iznik) is about 65 kilom. by land from Broussa.

flows towards the North, where its waters pass near the Hotel d'Anatolie.

This walk is truly charming.

Broussa possesses very remarkable monuments of antiquity which may be visited without authorization, and to which we will now conduct the reader.

The MURADIEH dates back to the first half of the XV century. It was constructed by Sultan Murad II. It is a lengthened rectangle surmounted by two cupolas, and preceded by a portico formed of an arcade resting upon four square pillars of white marble and upon two intermediary columns of granite. Very beautiful panels of coloured tiles, cut and arranged like mosaïcs (a kind of ornamentation excessively rare) adorn the ceiling of the portico, the door of the Mosque, and the windows, which seem to hang from each side.

The inside of the edifice is very dark and presents nothing worthy of note.

In front of the portico extends a semicircular terrace planted with lofty cypresses. The fountain for ablutions occupies its centre.

A parapet runs all along the scarped edge of this plateau.

Near the MURADIEH, in the midst of a garden planted with rose-trees and shaded by large trees, are found ten *Turbes* of which some are very graceful monuments of Oriental art. We will occupy ourselves with these alone.

To begin with, on the left hand side of the alley which runs across the garden is the Turbe of Prince Moussa son of Sultan Beyazit I, who died in 1413. It is a small octagonal building, surmounted by a cupola and pierced with windows. Its interior decoration consists of green tiles, plain, but in two tints, and disposed in such a way as to form regular figures. A border tof squares with white figures upon a blue ground, with inscriptions in the same colours, form a ravishing frame.

On the right hand and opposite a marble basin from which springs a jet of water, in the Turbe of Sultan Murad I who died in 1389 after the battle of Kossovo. This building is particularly remarkable for the immense, and admirably carved wooden roof which shelters the doorx way. The inside forms a square hall surmounted by a cupola supported by piers and columns. In the center rises a kind of case, filled with earth and formed of marble slabs. There lie the remains of Sultan Murad I who wished, contrary to the usual custom, as to the burial of Sultans, to be interred there and ordered that his tomb should be arranged so as to let the rain water it. In order to obey this latter

injunction, the summit of the dome has heen left open. On one of the sides of the hall a kind of niche has been made in the wall where a box is seen covered with green drapery. This box encloses the turban of Sultan Murad I. In an other small casket fixed to the wall is kept a highly venerated relic, exposed once a year to the sight of the believers. There are also ancient manuscripts of the Koran, embellished with fine illuminations, and an old picture representing the Holy city of Mecca.

In a neighbouring hall are the coffins of the four sons of Sultan Murad I.

Farther to the right, and almost behind the Turbe of Sultan Murad I is found that of the Prince Mustapha, son of Sultan Mehmed II (1472). The building is nearly destroyed: but nevertheless it repays, by itself alone. the journey to Broussa.—On the right and on the left of the door of entrance are two windows, above which were arranged, on both sides, in the facing of the masonry, panels covered with squares of Persian tiles. bearing bunches of flowers painted upon a white ground. Only the panel over the left hand window now exists. It is a work of exquisite perfection both in grace and delicacy of design and in brilliance of colouring. All the interior of the building is covered with tiles no less marvellous than these. There is, notably near the door of entrance a verse of the Koran with its border, which is easily one of the most admirable things to be met with anywhere.

The Turbe of Prince Djem, another son of Sultan Mehmed II, who died in 1495, is situated on the right of the preceding. The interior is decorated with hexagonal tiles bearing in the centre, on a sea-green ground, golden rosettes of extremely delicate workmanship.

Still to the right, and very near this last Turbe rises that of the Prince Mahmoud, Sultan Beyazit's son. The interior decoration is the same as that of the Turbe of the Prince Djem, with superb borders around the panels and the door. There are preserved here many long staffs adorned with horse-tails, which formerly where the distinctive badge of pashas.



The CITADEL, now transformed into a barrack, was formerly protected by a Byzantine inclosure, of which a few sections of ruined walls only remain. Within the gateway is to be seen a fragment of a frieze, fitted into the pillars which support it, on which still appear traces of an inscription, a wreath of flowers, a bull's head, and another mutilated fragment.



DAOUD MONASTIR, entirely destroyed by fires and earthquakes, is an ancient church dating back to the last period of the Byzan-

tine Empire. The Turks converted it into a Mosque.

The Turbes of Sultan Osman and of Sultan Orkhan are situated upon a large terrace planted with trees and bordered, along the escarpment which commands the ravine of Gueuk-Soo, by a railing supported by marble pilasters.

The Turbe of Sultan Osman, founder of the reigning dynasty and of the Ottoman Empire (1299), who died in 1326, is on the left side of the path, which leads across the terrace. It is an octagonal building, pierced with windows and surmounted by a cupola. On the tomb is to be observed the decoration of the "Osmaniye" which Sultan Abd-ul-Aziz ordered to be placed there when he founded that order,

The Turbe of Sultan Orkhan, son of Sultan Osman and conqueror of Broussa (1325), who died in 1360, is placed on the right. It is a square building entered by a portico and surmounted by a central cupola resting on a cylindrical tambour.

These two *Turbes*, which had been destroyed by earthquakes were rebuilt by Sultan Abd-ul-Aziz.

Ouloo-Djami (the Great Mosque) was commenced by Sultan Murad I (1360-1389), continued by Sultan Bayazit I (1389-1402) and terminated by Sultan Mehmed I (1413-1421). Its numerous cupolas, all equal and of the same height, arranged upon the roof in parallel rows, present a very original appearance. In the interior, the aspect is not less surprising, because the sides of the rectangle which forms the edifice, are divided, the one into five parts and the other into four, making twenty compartments with cupolas on arches supported by pilasters. In the middle rises a glazed cupola of which the frame-work of wrought iron has been given the form of a dome. Below this cupola is a pool full of fish.

Ouloo-Diami seems to have been formerly very richly ornamented. Now every thing has disappeared under a hideous lime-wash rendered still harsher by the monograms painted in black which are placed upon it. A picture representing the city of Mecca merits the examination of connoisseurs.

Formerly, the two minarets were covered with green tiles, and one of them had upon its upper gallery a fountain of which the water came from springs in mount Olympus. Unhappily, this aerial fountain, either by the effect of earthquakes or by the neglect of men has ceased to flow.

YESHIL-DJAMI (the Green Mosque), constructed in 1420 by Sultan Mehmed I, is one of the most perfect specimens of Musulman art. There can be seen both the Arabic and the Persian style, and in spite of the injuries caused by earthquakes; in spite of the lack of attention and repairs, it is still one of the most precious monuments handed down to us from the past.

The building, wholly constructed of white marble, of which the blocks are now disjoined in almost every part, is square with a rectangular apse projecting from one of the faces. The windows and the principal doorway are embellished with arabesques and marvellously carved foliage. In the centre rises a great dome surmounted by a lantern of which the perpendiculars are covered with green tiles. Four lesser domes flank it upon its sides, and a sixth dome covers the apse.

Formerly, a portico of marble existed on the front of building. It was overthrown by an earthquake. Instead of being left as it was, this portico has been replaced by a heavy wooden roof, which swears at the rest of the edifice. Moreover two short and thick minarets have been built, in place of the graceful ones covered with green tiles which originally existed, and of which the loss is to be deplored.

After passing through the vestibule which gives access to the Mosque, a vestibule very

remarkable by reason of its panels of tilework forming rosettes upon a plain green ground, the nave is reached upon the same The first impression produced is a level. sort of bewilderment in view of the decorative effect of the tiles which form a green ground picked out with arabesques and flowers, with garlands, medallions, rosettes and charming borders. Here one sees inscriptions in cloisonnée work; there, marble carved in relief and covered with a coat of colour of the same tint as the tile-work, and then crowning all these delicious decorations, the great central dome which covers the whole nave and rests upon fan-shaped arches above a small pool dug in the ground.

The apse is separated from the nave by two thick marble piers, whose angles bear four small columns arranged to turn upon their axis. We have already observed the same peculiarity at the Kilish-Ali-Pasha Mosque (Constantinople-Top-hane). But, here the little movable columns are placed between the superimposed courses of marble blocks and not in a single block of stone. Their rotation, being always free and complete, gives therefore a real proof of the stability of the edifice and of its resistence to movements of the soil; not being a mere farce as it is the case in the work of the architect Sinan at Top-Khane, Constantinople.

Behind the GREEN MOSQUE is the TURBE OF CHELEBI-MEHMED-KHAN (1) (Tomb of the High Lord Mehmed). There reposes the Sultan Mehmed I, who died in 1421.

The building is octagonal. Formerly its exterior walls were covered with beautiful tiles, which have disappeared in fires and earthquakes and also through the acts of depredators. These injuries have been repaired by fitting into the places left by the ancient tiles new squares of plain green and of modern manufacture. Happily, the great bands of cloisonne tiles, covered with inscriptions which run around the building above the windows, remain untouched.

The interior of the *Turbe* is very richly ornamented. The windows are decorated with admirable glasses; and the embrasures bear handsome tiles. Each panel of the walls of the hall is decorated with large medallions of *cloisonné* tiles, with wide borders in which stand forth inscriptions in relief, springing from wreaths of flowers.



The Baths, which were already very much frequented in ancient times, are three kilo-

⁽¹⁾ The word Chelebi (master, lord, gentleman) is not in use to-day even for Europeans, high civil functionaries, clergymen or literary men. Now in stead of this word the word Effendi is used, which means lord, mister, master.

metres from the city, on the northern slope of the mount Olympus and in the plain. There is no longer visible any trace of the ancient Hot Baths: but the existing Kapledjas are worth visiting. They are seven in number and are fed by hot springs, both sulphurous (80 centigrades), and ferruginous (45) which burst from the lower ridges of the Keshish-Dagh (Mount of the Monk) or the Olympus of Bithynia. The most important of them are at Chekirque a village situated at 35 minutes distance from Broussa beyond the western plateau. We will indicate also the baths of Eski-Kapledja (the ancient hot baths) constructed by Rushtem pasha, son in law of Sultan Suleyman II, those of Beuyuk-Kukurdli (the great sulpher baths) and those of Kutchuk-Kukurdli (the little sulpher baths) of which the architecture is interesting.

The baths are entered through a hall serving as a dressing-room which leads to two other halls placed one beyond the other. In the last of these halls is a great pool which occupies the centre. It is here that the water-cure is practised. The light comes from above filtering through glass globes encased in the vault over openings in the shape of stars or others figures.

At Chekirgue will be seen a Mosque (Ghazi Khunkiar-Djami), (Mosque of the Sovereign Conqueror or Mosque of Sultan Murad the Conqueror) which in the details of its architecture recalls to mind our Gothic

buildings. Its front presents three stages supported by small slender columns, where everything is of the purest ogival style, from the arches of the lower part to the corbels of the ridge.

Mount Olympus (Keshish Dagh), Mountain of the Monk), is 2,327 metres high. That is to say, it is impossible for persons, who stop only for a few hours at Broussa to ascend this mountain. In fact it requires no less than 10 or 12 hours for the ascent and descent, although the journey is easy, not at all dangerous, without precipices or glaciers, and capable of being performed on horseback almost to the summit. At the most one must go on foot, for one hour only.

Nevertheless we are going to give a short description with some recommendations by which any one may profit. Before setting out one must make sure of the security of the place.

The best season to ascend the mountain is from the 1st June to the 1st October. The snow has then disappeared from the summit, while during all the rest of the year the snow persistently shows itself there.

One must beware of the sheperd dogs often met with on the plateaux: they are of a ferocious race.

Provisions are to be taken along, because nothing will be found to eat by the way.

It is indispensable to be accompanied by a guide.

Taking the path which starts from the quarter of Set-Bashe one arrives in 2 1/2 hours at the first plateau. This stage is accomplished with ease.

To reach the second plateau one has to pass through a forest of fir trees, without any regular road, and where the stony ground makes this part of the ascent quite wearisome.

After some moments of rest on the bank of a little pool full of salamanders, the march is continued towards the third plateau, over a smooth declivity which offers no desagreeable surprises.

The third plateau is the extreme point which can be reached on horse-back. Thence the ascent must be continued on foot (about one hour's march), in order to reach to the top of the mountain. But before undertaking this last stage, which is difficult enough, although without any danger, it is well to attack the provision basket brought along, and to breakfast at "Kerk-Boonar" (the forty springs); a name given by the Turks to a corner of the plateau watered by numerous

rivulets and where is a small lake. One may also even amuse himself by angling if he has had the forethougt to provide himself with the necessary apparatus; for trout abound in these running waters and epicures feast regally upon them.

From the highest crests of Mount Olympus one enjoys a splendid panorama. To the South and to the East the eye wanders over the vast plains of Mysia and of Bythynia; to the west you observe the lake of Apollonia, the lake of Aphnitis, the channel of the Rhyndacos, the peninsula of Cyzicus and the mountain chain of Ida, behind which lies the Troad. Nearer, towards the North-East is the lake of Iznik (Nicea); and in the North-West, is the sea of Marmora, and the gulfs of Moudania and of Ismidt. When the weather is clear, the view extends far, far away to Constantinople and the Black Sea.

But we repeat that it is impossible to make the ascent of the mountain if one is obliged to come back to Constantinople by the steamer leaving Moudania early on Tuesday. At the utmost one may go up to the first plateau only. For the full ascent, the departure from Broussa must be postponed until the next Thursday, and this would lengthen by so much our itinerary and disturb some what its orderly arrangement.

After having obtained information of the time of departure of the steamer from Mou-

dania, it is necessary to arrange to leave Broussa at least two hours beforehand.

Care must be taken to have the teskere registered on the previous day (the visa is gratis) in order to avoid any annoyances when embarking or disembarking.



11th DAY.— Wednesday.

EXCURSION ON THE BOSPHORUS

ASIATIC SHORE

(Provisions to be carried)

Without stopping: Scutari. - Kouskoundjuk.

Stop: Beylerbeyikeuy (Palace, Gardens).

Without stopping: Tchengelkeuy.-Vanikeuy.

Stop: Kandilli (hill of Ichghadieh, Sweet waters of Asia.—Go on foot to Anadoloo-Hissar (Castle).

Without stopping; Kanlidja. — Rifaat-Pasha. — Pasha-Baghtché.

Stop: Beycos-Go on foot to Hunkiar-Iskelessi—Then, if horses can be found, to Tokat-Déré (Geant's Mountain, the Genoise Castle).—From there, go to Anadolou-Kavak, cross the Bosphorus, either in caïque or by steamer (if one arrives in time); return to Yeni-Mahallé on the European shore; there take the steamer and come back direct to Constantinople.

Scutari. — The traveller already knows this locality which he has visited.

Kouskoundjuk. — This little village is almost entirely inhabited by Jews, who possess three Synagogues there, and the residence of their Grand Rabbi,

Beylerbeykeuy extends to the Northern extremety of the gardens of the Beylerbey-Seraï, in front of which the steamer has passed a moment before. The population of this village is exclusively Turkish.

The Palace of Beylerbey (1) is entirely constructed of marble and is of a dazzling whiteness.

It was constructed in 1865 by Sultan Abdul-Aziz upon the site of an old palace erected by Sultan Mahmoud II, which in turn had taken the place of an ancient yellow wooden kiosque, of which Lamartine speaks with great enthousiasme. This palace is surrounded by a park in terraces extending to

⁽¹⁾ This Palace may be visited, but on a special authorization although it is not inhabited. Ordinarly, the authorization (obtained in the way indicated in page 49) includes the visit to the Imperial Treasury, the old Seraglio of Stamboul, the Palace of Dolma-Baghtche, on the European shore of the Bosphorus, and to Beylerbey-Seraï, on the Asiatic shore. consequence, as an aid-de-camp of the Sultan accompanies the visitor, custom and propriety require that the three localities should be visited in the same day. An order is given to the direction of the Imperial «Kayek-Khane» to send to the Seraglio point a sufficient number of eight or ten oared caïques in which the tourists take their places. The aid-de-camp, after having asked to which of the palaces they desire first to go, gives the order to the chief of the «Kavekdjis» to direct his course towards this palace. When the currents of the Bosphorus are violent Dolma-Bagche-Seraï is usually visited before Beylerbey-Serai.

the slopes of mount Boulgourlou. Upon the sea side it has, along its whole length, a marble quay, broken by steps leading into the blue waters of the Bosphorus. On all sides are to be seen graceful kiosques with elegant roofs simulating the flower of the convolvulus reversed.

The interior is of a bewildering richness. On the ground floor is a vast peristyle, adorned with columns flagged with marble and having in the centre a fountain surrounded with aquatic plants. The staircase which leads to the first floor is one of the most beautiful specimens of art. The apartments and the saloons are so many marvels of costliness and good taste.

This palace which Sultan Abd-ul-Aziz had made his favourite residence, was occupied by the Empress Eugenie, in 1869, during her sojourn in Constantinople. It is also the Beylerbey-Seraï that was placed at the disposal of the Emperor and the Empress of Germany in 1889, during their visit to Sultan Abd-ul-Hamid II.

Tchengelkeuy (village of the Hook), is so called because Mehmed II is said to have found there an old anchor abandoned on the shore. There is nothing inadmissible in this. Nevertheless is it not rather to be supposed that there was at some time an anchor manufactory here, which gave the name to the locality?

From the deck of the steamer can be seen the pretty village of "Kouleli" and then a vast barracks set apart for the cavalry.

A magnificent garden extends above the barracks, it is the "Kouleli Bagtche" (Garden of the Tower) which occupies the ground of an ancient tower where the prince Suleyman lived hidden during three years, under the protection of the "Bostandji-Bachi" (chief gardener) who concealed him from the wrath of his father Sultan Selim I. Suleyman having become Sultan (1520) ordered the tower to be destroyed, and created the garden which still exists. Formerly there was in this place a church dedicated to the Archangel St. Michael, in high esteem in the Middle Ages, because he was thought to be the guardian of the Bosphorus.

On this point of the Asiatic shore, the current is so violent that the Turks call it "Akenty-Maskhara" (rogue current).

Vanikeuy .- Without interest.

Kandilli (lighted by lamps). This name is derived from the signal-light established at the point of the promontory toward which the current drives ships. Besides its splendid situation, the village offers nothing remarkable. A great number of villas are placed the one above the other on the neighbouring heights, whence the most

beautiful views may be had. We will mention particularly the hill of Ishgadieh from the summit of which the eye obtains the most complete panorama of the Bosphorus.

Near Kandilli is the delightful place of resort called the Sweet Waters of Asia, "shaded by sycomares, oaks, and planetrees, and dominated by an imperial kiosque which is surrounded by large gardens fairly blushing with roses". It is a broad meadow extending between the valleys of the "Great azure Stream" and the "Little Stream". A fountain of white marble "embroidered all over with arabesques, storied all over with inscriptions in golden letters, and capped by a great roof with strong projecting eaves, and by small domes surmounted by crescents" points to the traveller this charming resort and place of gathering for the wealthy.

A few yards from there, in the valley of the Arete, various Byzantine ruins are found; among others a 'hypogeum' in the form of an oven, and the remains of the beautiful paved road, which in the time of the Eastern Empire, followed the shore and connected the harbours. From this road branched off a number of secondary routes, by which the produce of Bithynia was brought down.

Upon leaving the valley of the Arete or "Gueuk-Soo" (Heavenly water), on the other side of the "Great azure Stream", we

arrive at the village of Anadolou Hissar (Asiatic castle), called also "Guzel-Hissar" (beautiful castle) because of the beauty of the neighbourhood. This village, built on the foot-hills of mount Alem-Dagh, possesses a Mosque which seems never to have been roofed in. Edifices of this kind, very numerous in Egypt, Syria and Palestine, are very rare in the north west provinces of Turkey. Many ancient remains are to be found here also. As for the castle, constructed by Sultan Bayazit Yildirim (1389-1402) and which faces the castle erected by Mehmed II on the European side, at Roumeli Hissar, nothing remains of it but four ruined towers.

Kanlidja (the bloody village) projects itself upon the Kanlidja-Bournoo point, and extends in terraces placed the one above the other to the mountainous masses which dominate it. Here are numerous villas, amongst them "the ravishing palace of the celebrated diplomatist and poet Fuad Pasha, who was called the Ottoman Lamartine".

Rifaat Pasha seems to make but one whole whith another little village] called Chiboukli, where, in the Vth century, existed the monastery of the "Watchers" (τῶν ἸΑχοιμήτων), whose monks prayed and sang night and day without interruption.

Pasha Bagtche.—Upon this village open charming valleys full of shade and coolness. In its vicinity are the famous gardens of "Sultanie", planted by Sultan Bayazid II

(1481-1512) and watered by a small brook known under the name of "Silvery Stream". Formerly there was to be seen there a kiosque built during the reign of Sultan Murad IV (1623-1640) by Usdemir-Oghloo Osman Pasha with the booty he had captured in Persia. Nothing of it remains to day.

Beicos is situated on the most beautiful gulf of the Bosphorus, the ancient "Bay of Amycus". It is there that the king of the Bebryces was killed by Pollux, on the return of the Argonautic expedition. Tradition relates that a laurel-tree planted in that place had the property of rendering insane those who tried to pluck its boughs. There also were concentrated the naval forces of England and France in 1854 before begining their operations in the Black Sea.

At one kilometre from Beïcos is situated Hunkiar-Iskelessi to which one may easily go on foot, by way of the little village of "Yali-Keuy".

Hunkiar Iskelessi is opposite Therapia, already visited in the course of the excursion on the European shore. It is one of the most enticing points of the Bosphorus. From the first it was a favourite abode of the Sultans. Mehmed II, Suleyman I, Mahmoud I, and Selim III built kiosques there, kiosques which have now disappeared. The only one which still remains is the kiosque constructed by Mehmed Ali, Pasha of Egypt, and presented to the Sultan by Ibrahim

Pasha, his son. This edifice is erected upon superimposed terraces. Its four salient fronts adorned with columns on the sides, give it a somewhat pretentious air; but the whole effect is very rich. Every where Egyptian alabasters and marbles have been lavishly used.

At Hunkiar Iskelessi was signed on the 26th June 1833 the famous treaty which closed the Dardanelles to foreign fleets.

Beyond the village extends a plain upon which open two parallel valleys of which the northern one bears the name of *Tokatdere* (Valley of Tokat). Formerly a kiosque was to be seen there, erected by Sultan Mehmed II in remembrance of the capture of Tokat (a town of Asia Minor).

By this very picturesque road one may go to the Giant's Mountain called by the Turks "Yoosha-Dagh" (the mount of Joshua). According to a legend, Amycus, king of Bebryces, who was killed at a combat with the cestus (1) by Pollux (quite near this place, at Beïcos, as we have already said) was buried on this mountain. In fact, one may see there the "tomb of the Giant" designated for a long while by the name of the bed of Hercules". It is a trench 6

⁽¹⁾ The cestus was a gaunlet armed with iron or with lead, in use among the athletes in their boxing matches.

metres long and 1,50 wide, in the midst of an inclosure planted with flowers and shrubs. But according to a Musulman tradition, this "giant" was no other than Joshua, the celebrated Hebrew chief. Two dervishes keep the tomb and the Musulmans go there as a pilgrimage. To the rough points of the wall of inclosure hang numerous pieces of cloth or shreds of garments. In the East, each venerated tomb bears this kind of votive offerings, which according to the general belief, protect from disease.

Although one may descend from the «Yousha-Dagh» by a path which leads to «Sudludjé», we nevertheless advise travellers to come back by the road running towards the kiosque of *Hunkiar-Iskelessi*, then to go around the foot of the mountain, and to climb the heights of the promontory of «Hieron» which is crowned by the ruins of the *Genoese Castle* (Yeros-Kalessi).

The promontory of "Hieron" (holy) formerly bore the "Temple of the twelve Gods" consecrated by the Argian Phrygos and endowed by Jason at his return from Colchis. Near by, was also "the Temple of Jupiter the Propitious" constructed by the Chalcedonians and afterwards changed by Justinian into a church under the appellation of St. Michael the Archangel. This promontory has been fortified from the most ancient times, because it was considered, with reason, to be the key of the Bosphorus. At the present time it is defended by the battery of "You-

sha-Tabia» which crosses its fire with that of a Deli-Tabia» dominating the last ridge of the Hemus, on the European shore. All those who have had to do battle in these regions, have disputed its possession. Prusias king of Bithynia (192-148 B.-B.) took it from the Byzantines, making this act the prelude of innumerable battles which took place there in aftertimes. In the XIVth century, the Genoese occupied it and built the castle of which the ruins still exist.

The Genoese castle was constructed from fragments from the "Hieron", whose style bears the impress of the Macedonian epoch. In the midst of ovolos and chaplets of pearls, appears the crescent of Byzantium and other particularities which, according to Mr. Albert Dumont (1), "suffice to show us in the IVth century B. C., the origin of that greco-syrian style which appears again at Balbeck, at Laodicea, at Damascus and in almost all parts of Asia Minor, but with an excess of ornament due to the decline of art."

Besides the architrave, above one of the doors (on the Northern side) of the Geneose Castle, there is on the Eastern front a gate of which the threshold and the side-posts certainly come from the heathen temple. On the wall may be seen the arms of Genoa and of Byzantium together with a number of

⁽¹⁾ Archeol. en Thrace, arch. des Missions, 1870.

monograms worthy of being deciphered and explained.

The descent may be effected by way of Anadoloo-Kavak where one finds a fort facing that of Roumeli-Kavak (on the European shore), the construction of which dates back to Sultan Murad IV (1628). It is between these two forts that formerly chains were stretched to defend the Bosphorus against invasions from the North.

The return to Constantinople is effected with some difficulty, because the steamers of the Asiatic shore do not go to Anadoloo-Kavak. One only of the steamers of the European shore goes from Roumeli-Kavak to Anadoloo-Kavak and vice-versa, but some times it happens that one fails to be there at the time set for this single departure. It is therefore necessary in such a case, to cross the Bosphorus in a caïque, landing at Yeni-Mahalle, on the European shore, a station where steamers commonly stop, going from there to Constantinople.



12th DAY. — Thursday

PRINCES' ISLES

Two only of the Princes' Isles are worthy of a visit; Prinkipo and Halki. But we will set aside this last, because in order to visit it, it would be necessary to sleep at Prinkipo and devote to it a second day. Hence if travellers wish to leave for Europe by the Express on Thursday, that is to say on this same day, an excursion to Halki becomes impossible. Moreower we advise them not to stay too at Prinkipo. They can quickly go over this latter island and return to the city implenty of time to get ready for the departure.

A teskeré is not required of those who visit the Princes' Islands.

The Princes' Islands, were anciently called *Demosini* (Isles of the People), and later *Papadonisia* (Isles of the Priests) of this name the Turks have made *Papas-Adassi* (same meaning). They derived their name from the numerous monasteries which existed there. Later still they were called *Prince's Islands* because they served as a

place of pleasure or of exile to the princes and princesses of the Eastern Empire. Their population is almost exclusively Greek. From the earliest times the climate of these islands has been renowned for its mildness and healthfulness.

The Princes' Isles are grouped in the Sea of Marmora, to the South-East of Constantinople, between the Bosphorus and the gulf of Ismidt. They are nine in number; four large ones and five small. The latter are very little frequented; the former, on the contrary, contain numerous villas and serve as an objective point to city people in quest of country pleasures.

PROTI is composed of a mountain ridge which terminates, to the Westward, in steep cliffs of red rock, and to the Northward in gentle, turfy slopes. Cultivation hardly exists at all there. This island contains the ruins of two ancient monasteries.

In the one, situated near the sea shore, died Michael Rangabes, who retired there after his fall from the imperial throne. The emperor Roman Lecapenus was also exiled to this monastery by his own sons.

The other monastery, built by Romanus Diogenes on the most elevated point of the island, served as a prison to this emperor, after his eyes had been put out. Here also was buried the gashed and mutilated body of the emperor Leo the Armenian (820).

Lee Phocas and his son Nicephorus, who had revolted under Jean Tzimiskes, were exiled to the isle of Proti after they had their eyes put out.

Antigoni has the shape of un undulating cone with quite gentle slopes, projecting towards the West a small rocky point.

In the village of Antigoni is the old Greek church of St. Jean Baptist built by the empress Theodora in 842 after the death of her husband Theophilus the Iconoclast. This church was built on the place where the martyr Methodius was shut up in a subterranean vault, during seven years with two robbers.

The island possesses two monasteries: that of St. George and of the Transfiguration. The latter was rebuilt in 1869 and occupies, on the highest point of the island, the site of an ancient convent built by Basil the Macedonian (867-886). Romanus Lacapenus (925) caused Stephen Magister to be shut up there, and Constantine Porphyrogenetus (911-959) there imprisoned Stephen, the son of Lecapenus.

HALKI, was anciently called Chalkitis, because of a copper mine which existed there, and of which one may still see the

refuse near the sea shore. The Turks call it Heybeli (that has saddle-bags), because the island has the form of a pair of saddlebags.

This island is composed of two or three hills, of which the two principal ones are separated by a deep depression.

The village is bordered by a quay, whence tourists will not fail to be asked to remark the extreme transparency of the water.

The church of St. Nicolas, situated opposite the landing-stage, attracts the attention by its poligonal belirey pierced with windows on each story.

In this church was buried in 1775, the celebrated patriarch Samuel I.

On the quay one perceives some large buildings from the midst of which rises a minaret. These belong to the Ottoman Naval School constructed in 1860.

Near by is the Monastery of St. George, formerly depending upon the archbishop of Chalcedon, and at present belonging to the monks of the Holy Sepulchre of Jerusalem, to whom it was bequeathed by Joannikios Caradja, patriarch of Constantinople. This prelate had the monastery repaired in 1758.

The island of Halki possesses one more monastery, renowned in ancient times, and where a Commercial School was established in 1837. It is the ancient convent of the *Panaguia*, built by John Paleologus and his wife Mary Comnenos. This building

having been burnt down in 1672, was raised up from its ruins, in the following year, by Panayotes Nicosios, Grand Interpreter of the S. Porte.

Towards the North, in front of the entrance of the convent of the *Panaguia*, one sees tho tomb of Sir Edward Burton, embassador of England under Sultan Murad III and Sultan Mehmed III, who died in the year 1598.

Let us mention the Monastery of the Trinity, founded by Photius, patriarch of Constantinople, who proclaimed the great schism of the East in 857. It was rebuilt in 1554 by the Byzantine Metrophanes, the son of a tile-maker from Khaskeuy. This convent having been burnt down in 1821 was rebuilt by the patriarch Germanus I, and in 1844 was established there the Theological School, the Great Seminary of the Greek Orthodox Church.

PRINKIPO

At Prinkipo one may find good carriages, horses and donkeys. Prices vary. Usually, for an excursion to the *Monastery of St. George* (to go and come back), one pays 40 piastres for each carriage, from 20 to 30 piastres for each horse and 10 to 15 piastres for each donkey, besides drink-money.

As is always the case, the price must be arranged beforehand.

The plan to be followed in order to visit the different parts of the island varies according to the means of locomotion. The best way is to have recourse to the dragoman who must accompany you and who may be asked for while you are breakfasting at the Hotel Giacomo or at the Hotel Calypso. It is well in any case to instruct the dragoman, to economise time, to take the shortest ways, to avoid useless windings, and to press the gait of the horses or of the donkey drivers.

Princes' Isles, was so called because many empresses and princesses were sent there in exile. This island is formed of two peaks separated by a deep pass. It surpasses in elevation all the neighbouring isles, and its circumference is not less than 8 kilometres. The sea shore offers the greatest conveniences for taking baths in summer.

The town of *Prinkipo*, very pretty and charming, is built in the form of an amphitheatre on the Western slope of the Northern hill. There are every where villas surrounded by gardens, whence one may enjoy admirable views. From the terraces of the Hotel Giacomo and of the Hotel Calypso particularly the panorama is most beautiful.

From the sea shore, one sees the ruins of the ancient convent $Kammara\ddot{\imath}$, founded by the emperor Justin and rebuilt by the empress Irene. This princess, dethroned by

Nycephorus at the moment when she was planning to marry Charlemagne, was exiled to the monastery *Kammaraï* and afterwards taken to Lesbos (1) where she died in 803.

As is well known. Irene, the widow of Leo IV and regent during the minority of her son Constantine (780), dethroned this latter and caused him to have his eyed put out. But this did not suffice for her hatred or for her ambition. This heartless mother caused her grand-daughter Euphosina to be shut up at Kammaraï, where she might have died in misery had not the emperor Michael the Stammerer (820-829) carried off the young princess whom he married for his second wife.

Here also was imprisoned, by order of Michael Calaphat, the empress Zoë, daughter of Constantine Porphyrogenetus and wife of Romanus Argyrus, and afterwards of Michael of Paphlagonia (1041).

Later the emperor Michael Ducas exiled to this place Anna Delassini, daughter of Alexis Comnenus, and her children.

Under the ruins of the convent Kammaraï was discovered an iron mine, worked and afterwards abandoned by the Turks.

Near the monastery may be seen the ruins of a tower built by Alexis Apocaucus who,

⁽¹⁾ Now Mitylene, in the Aegean Sea or Archipelago.

in order to prepare for himself refuges, should necessity require, built two more towers, one towards the North of the village, and the other in the place called "Kato-Pighadi".

The Convent of St. Nicolas was formerly the church of the village of Karya, destroyed in the XVIth century.

The Convent of the Transfiguration or of The Christ situated on the northern hill in the midst of a forest of pine-trees, was built in 1597 by the monk Meletios. In the church of the monastery rest the asches of Chrysantes, patriarch of Constantinople who died in 1834.

The Convent of St. George, composed of some shabby houses of which a part now serve as a hospital for the insane, rises on the highest summit of the island, upon a pile of naked and picturesque rocks. The Greeks of Constantinople go there as a pilgrimage when they desire to obtain some miraculous cure.

To the Island of Prinkipo was exiled by the emperor Constantine in 330, the Armenian archbishop Nerses, who opposed a strong resistance to the doctrines of Arius.

Let as mention finally, on the East of the Island, the ruins of an ancient fort destroyed by the admiral Balta-Ogloo, during the siege of Constantinople in 1453.

The small islands are:

Anderobithos or Terebinthos, situated opposite the convent of St. Nicolas of Prinkipo. This island is nearly a desert.

Constantine, son of the emperor Romanus Lecapenus, was exiled there because he had revolted against his father in 945.

In this island may be seen the ruins of a convent built by the patriarch Theodosius, who was exiled there in 1184 by the order of the emperor Andronicus.



Neandros, at the South of Prinkipo. — It is almost barren serving as a pasturage ground.



Oxia (the pointed), so called because of the shape of the rocks of which is formed. This island is situated behind the islands of Proti and Antigoni. In the crevices of its rocks thousands and thousands of sea-gulls make their nests.

There are also to be seen the ruins and cisterns of the ancient monastery of St. Michael.

It was to this island that a certain Gebon was exiled, who, in the reign of Michael the Drunkard (856-867), came to Constantinople and passed himself off for the son of the empress Theodora.

After the fall of the emperor Ducas Parapinakes in 1078, the cruel and influential eunuch Nikephoritzes was exiled to Oxia, where Nicephorus Botoniates caused his eyes to be put out.

Platy (flat), derives its name from the appearance of its contours. This island is situated near Oxia and is barren and without inhabitants. Nevertheless, Sir Henry Bulwer, formerly British Embassador (1857-1865), had a sumptuous palace built there which he afterwards sold to the Viceroy of Egypt. This palace, now abandoned, is falling into ruin.

Towards the East of the isle is a small harbor, and not far from there are seen the remains of a building formerly inhabited by the guards of the prisonners exiled to this islet.

Here too may be seen the ruins of an ancient church, called that of "The Forty Martyrs" built in 860 by the patriarch Ignatius Rangabes.

In the middle of the island still exist ancient Byzantine prisons, subterraneous vaults, where many persons of importance were shut up; and amongst others: (in the reign of Constantine VIII) the magister Prussianus, who had a quarrel with the

patrician Basil, the latter being also exiled to Oxia; and in the reign of Zoe and Mlchael the Paphlagonian) the patrician Constantine Dalassinus who had censured the elevation to the throne of Michael, an ancient money changer of Constantinople (1034).



COMPARISON

OF NOON AT CONSTANTINOPLE WITH THE HOURS OF DIFFERENT FOREIGN CITIES.

When it is noon in Constantinople (European time) it is:

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Midnight in the Pacific Ocean.
12.19 A. M. in the Straits of Behring.
            at Teheran.
 1.30
 1.54
             » San-Francisco.
        ))
 2 55
             » Bombay.
        ))
 3.57
             » Calcutta.
        ))
 4.55
             » Washington.
        ))
 5.08
             » New-York.
        0
             » Boston.
 5.20
        ))
 7.50
             » Pekin.
        ))
            » Lisbon.
 9.28
        ))
 9.49
             » London.
10.04
             » Paris.
10.21
             » Brussels.
        ))
10.23
             » Amsterdam.
10.34
             » Berne.
            » Copenhague.
10.53
       ))
10.55
            » Rome.
        0
10.58
            » Berlin.
11.10
            » Vienna.
       ))
11.15
            » Stockholm.
       ))
11.39
            » Athens.
12.05 P. M. » St. Petersburg.
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PRINCIPAL CHURCHES

Roman Catholic:

- Parish of St. Anthony, 377, Grand'Rue of Pera.
- Church of St. Louis (Chapel of the French Embassies), 1, Impasse St. Louis, Pera.
- Parish of St. MARY-DRAPERIS, 429, Grand' Rue, Pera.
- Parish of St. PIERRE, Perchembe-Bazar, Galata.
- Church of St. George, Chinar Street, Galata.
- Church of St. Benoit, Luledji Hendek Street, and Kemer Alti Street, Galata.
- The Church of the United Bulgarians, EskiKemer-Alti, Galata.
- Chapel of the Holy-Land, 16, Rue des Postes, Pera.
- Chapel of the United Greek Priestes, Hamal-Bashi Street, opposite the British Embassy, Pera.
- Parish of the Melchite Greek Catholics, Sakyz-Agadj Street, Pera.
- Chapel of the College of St. Pulcheria, of the Society of Jesus, Parmak-Kapoo, Pera.

- Chapel of the French Hospital, at the Taxim, Pera.
- Chapel of the Artisan Society's Hospital, Grand Rue of Pancaldi.
- Cathedral of the Holy Spirit, 107, Grand Rue of Pancaldi.
- Church of the IMMACULATE CONCEPTION, (O. L. OF LOURDES), Ferikeuy.
- Chapel of the Latin-Catholic Cemetery, Ferikeuy.
- Church of the GEORGIANS OF THE GREEK RITE, Papaz-Keupru.
- Chapel of the Augustine Fathers of the Assomption, at Koom-Kapoo, Stamboul.

Armeno-Catholic rite:

- Church of St. John Chrysostom, Shishli Street, Pera.
- Church of St. Mary (Patriarchal Cathedral), Aga-Djami Street.
- Church of the Holy Trinity, Impasse Latine, Pera.
- Cathedral of the Holy Saviour, Patrik-Khane Street, Galata.
- Church of St. James, Pancaldi.
- Chapel of the Rev. MEKITARIST FATHERS of Vienna, Pancaldi.

Orthodox Greek rite:

- Church of St. George (Patriarcal Cathedral) at the Phanar, Stamboul.
- Church of St. Nicolas, 89, Kilidj-Ali-Pasha (Moom-Kane) Galata.
- Church of the Assumption of the Holy Virgin or Panaguia Cafatiani, 133, Kilidj-Ali-Pasha Street (Moom Khane) Galata.
- Church of Jesus Christ, Arab-Ogloo Street, Galata.
- Church of St. John, Linardi Street, Pera.
- Church of the Holy Virgin, Grand Rue of Pera and Tepe-Bashi Street, Pera.
- Church of St. Constantine, Kaliondji-Kooluk-Street, Pera.
- Church of the Holy Trinity, at the Taxim, Pera.

Armenian rite:

- Church of the St. Virgin (Patriarcal Cathedral) at Koom-Kapu, Stamboul.
- Church of the Archangels, at Balata, Stamboul.
- Church of St. Elias, at Selvili, Eyoob.
- Church of St. GREGORY THE ILLUMINATOR, Kemer-Alti Street, Galata.
- Church of the Holy Trinity, Ermeni-Kilisse, Pera.

Church of the RESURRECTION, at the Taxim, Pera.

Church of St. Gregory the Illuminator, Pancaldi.

Church of St. Vartan, at Ferikeuy.

English Protestant rite:

Chapel of the British Embassy, Tepe-Bashi Street, Pera.

Chapel of the LEGATION OF NETHERLANDS, Grand Rue of Pera.

MEMORIAL CHURCH OF CHRIST CHURCH, Yazidji Street, Pera.

German Protestant rite:

Chapel of the German Embassy, Aynali-Cheshme Street, Pera.

Free Church of Scotland's Jewish Mission, 7, Perchembe - Bazar Street, Galata.

Greek protestant worship. . . { In the Chapel of the Legation of the Netherlands.

Jewish rite:

Synagogue, Zulfarisse Street, Galata.

German Jewish rite:

Synagogues: 3, Yuksek-Kaldirim Street,
Galata.
5, Yuksek-Kaldirim Street,
Galata.

Synagogue of the Tailors, Kemer-Alti Street, Galata.

- 18 B

POSTS AND TELEGRAPHS

General Direction of Posts and Telegraphs of the Ottoman Empire, 23 Soouk-Cheshme Street, Pera.

Imperial Ottoman Posts:

HEAD OFFICE: Maxoudie Khané Khan, Balik Khane Street, Stamboul.

International Post: Khasta - Khané Khan, Helvadji Street, Galata.

German Post Office, 29, Voewoda Street, Galata.

British Post Office, Medresse Street, Galata.

Austrian Posts:

HEAD OFFICE: Sandaldji Khan, Kara-Mustapha Street, Galata,

Branch Offices: 438, Grand Rue of Pera, Camondo Khan, Stamboul.

French Posts:

HEAD OFFICE: Voewoda Street, Galata.

Branch Offices: { Passage Oriental, Pera. Camondo Khan, Stamboul.

Russian Posts:

HEAD OFFICE: at Kiredj-Kapu, Galata.

Branch Office: Bagche Kapu, Stamboul.

Letters and Parcels-post packages are taken under the usual conditions of the international tarif.

There is no local postal service.

TELEGRAPHS

Pera Office: 181, Grand Rue of Pera.

Galata Office: Beuyuk Millet Khan, Helvadji Street, Galata.

To points in the interior of Turkey, the telegrams are sent by the Administration of Telegraphs of the Ottoman Empire.

Messages for the International lines are sent either by this Administration or by the Eastern Telegraph Company which owns all the sub-marine cables ending at Constantinople. Tariffs vary greatly by the different routes: consequently the route by which it is wished the telegram to be dispatched must be indicated.

The cost is calculated by the word. An additional and obligatory fee as for 5 words is collected for each telegram. Moreover one has to pay a stamp-tax for the receipt also.

Local Tarif.

Buyukdere Galata Kadikeuy Pera Seraskerat Stamboul Therapia Yeni-Djami Yenikeuy	ngle telegr of 20 wor	Prinkipo Halki Haïdar Pasha Pendik Kizil-Toprak Touzla Frenkeuy Guebzeh Bostandjik Bostandjik Maltepe Tutun-Chiflik Kartal Youngar Tough Tutun-Chiflik Kartal Youngar Tutun-Chiflik Kartal Youngar You
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Tarif for the Interior.

For the localities situated within the precincts of the Town Prefecture of Constantinople and of the Sandjak (department) of Ismidt...... 20 paras for each word.

For all the towns of the Provinces...... 1 piast for each word.

Foreign Tarif (for each word).

Germany	Francs	0,55
Austria))	0,34
Belgium))	0,60
Burmah))	3,73
Bosnia	»	0,27

Bulgaria (1)	Franc	s 0,21
China	D	7,39
Cochi-China))	4,73
Danemark))	0,60
Lower Egypt))	1,25
Upper Egypt))	1,50
Spain.	»	0,65
France and Corsica))	0,56
Great Britain))	0,76
Ceylon))	3,73
Gibraltar	D	0,69
Greece (Islands)	»	0,32
Greece (Mainland)	»	0,28
Heligoland))	0,65
Hungary	»	2,75
Channel Islands))	0,34
British Indies))	0,76
Italy))	3,48
Italy))	0,48
JapanJava and Sumatra	<i>"</i>	12,24
Luvambung		7,14
Luxemburg))	
Madeira Island	D	0,60
Straits of Malacca))	2,18
Malta))	0,69
Montenegro	»	0,27
Norway	»	0,72
Netherlands))	0,60
Penang Islands))	5,64
Persia (2)	»	6,—

⁽¹⁾ For Bulgaria and other places, not comprised in the European system, the sum to be collected must be brought up to a complete multiple of a quarter of a franc.

⁽²⁾ For every 10 words or fractions of 10 words.

Portugal	Francs	0,69	
Roumania	D	0,26	
Russia in Europe (1)))	0,72	
Russia in Asia (1st region) (2)))	2,80	
$ (2^{nd} region)(2)$))	4,-	
Servia	»	0,27	
Singapore	»	6,64	
Sweden))	0,69	
Switzerland))	8,51	
Tripoli in Africa))	0,96	
이 시계 하고 없다. 어디지 이 어린 그렇게 그녀가 있다면 나가 하지 그녀 하네. 하는 이 경에서 지난 어머니다. 이 나를 하는데 하다.			

Tarif

OF THE EASTERN TELEGRAPH COMPANY.

Telegrams to be sent by the cables of the Company must be delivered to the offices of the Ottoman administration.

According to a special arrangement made between the Eastern Telegraph Company and the Indo-European Company, telegrams for Great Britain, France and all the northen part of Europe are sent with great rapidity (viâ Odessa) by the line which the Indo-European owns between Odessa and England.

Telegrams to be sent by this route must bear the words — Viâ Câble Odessa-Indo.

⁽¹⁾ Via Odessa.

⁽²⁾ Via Batoum.

Tarif of the Eastern Telegraph Company.				
		FOR EA	FOR EACH WORD	
	Viâ Odessa and Indo,	Viâ Syra, Zante and Otranto.	Viâ Syra, Zante and Trieste.	Viâ Tenedos, Syra, Zante, Malta.
	Fr. c.	Fr. c.	Fr. c.	Fr. c.
Algeria	1.19	79.0	0.67	11
ustria anu nungary elgium	1.03	09.0	0.60	09.0
Bosnia-Herzegovina	1.05	0.61	0.51	1
Ganaries	2.77	2.55	2.5 32.5	11
anemark	1.05	09.0	09.0	1
rance and Corsica	1.08	0.56	0.56	0.56
GermanyGibraltar	1.5	0.50	0.02	69.0

	Fr. c.	Fr. c.	Fr. c.	Fr. c.
Great Britain and Channel Island	1.24	92.0	97.0	0.76
Island of Poros,				
via Syra	1	0.58	1	1
Other Islands	Ī	0.43	1	Ī
Heligoland	1.09	0.65	0.65	1
Holland	1.05	09.0	09.0	09:0
ly	1.14	0.48	09.0	1
Luxemburg	1.05	0.60	09.0	0.60
Ita	1.30	69.0	0.77	69.0
ntenegro	1.05	0.61	0.51	1
rway	1.08	0.72	0.72	1
Portugal	7.22	69.0	69 0	96.0
Roumania	0.73	0.61	0.51	1

Tarif of the Eastern Telegraph Company (Continued)

	.Fr. c.	Fr, c.	Fr. c.	Fr. c.
Russia in Europa and				
	0.72			1
Senegal	4.35			1
ervia	<u>!</u>			1
pain	1.17			0.65
Sweden	1.05	69.0	0.69	1
witzerland	1.05			1
Tangiers	1.35			1
ripoli in Africa	1.57			1
Tunis	1.19	0.75	0 75	i

Tarif of the	Eastern	Telegra	ot the Eastern Telegraph Company.	<u>.</u>
		FOR E	FOR EACH WORD	
	Chio	Creta	Europa and Other Islands	Asia,
frica South	Fr. c.	Fr. c.	Fr. c.	Fr. c.
Africa Mozambione and	8.75	8.65	9.75	9.50
Delagoa Bay		9.95	11.05	10.80
- Other places	10.20	9.90 10.10	11.30	10.75 10.95
Free State and Transwaal	10.20	10.10	11.20	10.95

h Company
Telegraph
Eastern
of the
Tarif

Continued)

¥ 0	Fr. c.	Fr. c.	Fr. c.	Fr. c.
Arabia Aden and				
:	3.75	3.65		4.50
- Hediaz and Yemen	3.1	5.80		3.75
Assab	3.85	3.75		4.58
AustraliaVictoria	11.40	11.40	11.40	11.90
- South Australia	11.40	11.40		11.90
- West Australia	11.40	11.40		11.90
- New South Wales.	11.60	11.60		12.10
- Queensland	11.90	11.90		12.40
- Tasmania	12.10	12.10		12.60
- New Zealand	12.25	12r85		13,35
China. — Hong - Kong, Sanghaï, Amoy and				
Foochow	8.50	8.50		
- Macao and Canton.	1.6	- 6	6	9.50

Tarif of the Eastern Telegraph Company

Continued)

	Fr. c.	Fr. c.	Fr. c.	Fr. c.
Cochinchina	6.75	6.75	6.75	7.25
Corea Fusan	15.35	15.35	15.35	15.85
- Binchong	10.90	10.90	10.90	11.40
- Ichow.	10.70	10.70	10.70	11.20
- Jenchuan	11.30	11.30	11.30	11.80
- Séoul	11.10	11.10	11.10	11.60
Cyprus (via Alexandria)	1.15	0.95	4.40	1.90
Egypt.—Alexandria	1.15	0.95	1.40	1.90
- 1º Reg., including				
Port-Said	1.40	1.20	1.65	2,15
- II Region, (Upper				
Egypt)	1.65	1.45		
- III Reg., (Soudan)	1.30	1.70	2.15	2.65
- Suakin	2.25	2.05		

Tarif of the Eastern Telegraph Company

(Continued)

	Fr. c.	Fr. c.	Fr. c.	Fr, c.
India	2.	5		
- Rurmah				
- Cevion	•			
Janan (exc. Tsushima).	13.35			
- Tsushima	•			
Java and Sumatra				
Malacca				
Manila (Island of Luzon)	10.75	10.75	10.75	11.25
Massowah				
Penang				
Derak				
Siam (via Cable)	•			
-(via India Land Lines)	5.75			2.3
		•		
Tonguin	. w	8.15		

PUBLIC CONVEYANCE

Boats.

The boats in use in Constantinople are of two kinds, the barcas which are like those in use in the West, and the caïques, small narrow boats of marvellous swiftness. The former have more stability upon the water than the latter which founder very easily. The barcas are rowed by Greek or Italian boatmen; the caïques on the contrary are for the most part rowed by Turks.

We advise travellers never to take caïques when they have packages or luggage with them.

Prudence also demands that no risks be run by going in caïques upon the Sea of Marmora, whose waves, even when the weather is calm, are too heavy for these frail little boats.

Moreover, it is very important to measure one's movements in embarking or disembarking, and even when sitting in the bottom of the caïque, because any sudden shock might turn the boat upside down.

The price of a trip in a barca varies according to the distance and to the number of the passengers. In general, for a long distance, from 1 franc to 2 is charged for each passenger, or the equivalent in piastres.

A trip in a caïque costs generally from ½ piastres to 2, or from 2 piastres to 2 ½, when the distance is short, and from 4 to 5 piastres when it is long.



GENERAL RULE: Settle the price always beforehand; don't pay until you have got on shore; dont be moved by the clamours of the "Kayekdji" (boatman) who always claims more than the price agreed upon and harasses you with vehement reproaches.

Horses.

In Constantinople, either in the city or outside the walls, there are many expeditions which can only be made on horse-back, when it is desired to avoid fatigue or the plentiful spattering with mud that accompanies a walk on foot. And there are numerous stations, where one may find horses ready saddled on the public road.

The price to be paid for each course is from 3 to 5 piastres and from 5 to 10 piastres for each hour. (Settle the price, always beforehand).

In order to have good horses, it is needful to obtain them from special stables. Order your dragoman, who knows where good horses are to be found, to take you to these stables.

The price, which must be settled beforehand, is from 10 to 15 piastres for one course; from 15 to 20 piastres an hour, and from 60 to 80 piastres for a whole day.

Livery Coaches.

It is very easy to find, at many livery stables, very comfortable landaus at the price of 20 or 30 francs for the day with from 10 to 20 piastres pour boire to the coachman.

Hackney-coachs.

Hackney-coaches are submitted to a fixed tarif by the Municipality; but it is better to settle the price beforehand with the coachman.

Neverthless we give here the tarif in question, minus the supplementary charges which we cannot give.

- MOHEM-

TARIF

of Hackney-coaches for Constantinople and its environs.

	Price per Hour	Price for a long Course	Price for a short Course
	Every course of more than 40 min. is charged for as one hour.	The long course must not last more than 40 min.	The short course must not last more than 20 min,
From sunrise to sunset	0 15 Pias.	10 Pias.	5 Piastres
From sunset to midnight	20 Pias.	15 Pias.	7½ Pias.
	25 Pias.	20 Pias.	
points in	course codicated on is a short	omprised by the card, at course.	etwen two the foot of

« Every course comprised between three points indicated on the card is a long course.

- « The course indicated must serve as a standard of comparison for those which are not marked on the card.
- « The price of a coach hired by the day is of 80 piastres.
- "In hiring the carriage by the hour the rate is 15 piastres for each of the first two hours, and 10 piastres for each succeeding hour.
- « Each succeeding hour commenced will be reckoned as half an hour.
- « The toll for the bridges must be paid by the passenger.
- « Two horse carriages need not receive more than 4 persons, and one-horse carriages 3 persons.
- « Complaints against coachmen are to be adressed to the Municipality with the number of the carriage.
- « There are numerous stations for carriages in Pera, Galata and Stamboul.

The Tunnel.

The tunnel is under ground connecting Pera to Galata.

The passage lasts 2½ minutes.

Trains start in each direction every five minutes.

The fare is 30 paras for the 1st class; — 20 paras for the 2nd class.

Tramways.

LINE FROM GALATA (KARAKEUY) TO SHISHLI

from Galata to Galata-Seraï. 40 Paras from Galata-Seraï to Shishli. 40 » from the Municipality to Taxim 40 » from Galata to Shishli....... 40 » First class (yellow carriages) 20 paras additional.

LINE FROM GALATA (AZAB-KAPOO) TO ORTAKEUY.

Fare:

	1" c	lass	2ud	class
from Galata to Kabatash	40	Paras	30	Paras
from Kabatash to Beshiktach	40))	20	>>
from Bechiktach to Ortakeuy	40	D	20))
from Galata to Beshiktash.	60))	40))
from Galata to Ortakeuy	60	»	40	»

LINES OF STAMBOUL.

Fare:

from Emin-Eunoo to Ak-Seraï	60	Paras
from Emin-Eunoo to Sultan-Mahmoud	40))
from Sultan-Mahmoud to Ak-Serai.	40))
from Gultan-Ahmed to Sultan-Dayaziu	40	D
from Vlanga to Vedi-Koole	-))
from Vlanga to Agna-Halliall	~0))
from Agha-Hamam to Unarsite	OU	»
from Vedi-Koole to Charsne	00	
from Al- Congi to Ton-Kanoll	00	
from Ak-Seraï to Yuksek-Kaldirim	40))
from Yuksek-Kaldirim to Top-Kapoo	40	"

All the carriages are divided within into two compartments separated by a curtain. One of these is reserved exclusively for the women; men are not permitted to have a place there.

Sedan-Chairs.

Constantinople possesses also a service of sedan-chairs. Every one is surprised to encounter these chairs which are a relic of a period already remote and very different from our "end of the century". These vehicles are almost disappearing, in spite of the conveniences offered by them for the ascent and descent of some streets which are hardly praticable by any other means.

It is chiefly the ladies who make use of this means of locomotion. They trust rather to the legs than to the arms of the *hamals* (porters) who are the providers and carriers of these ancient machines.

One course: 20 piastres.

One hour: price to be bargained upon.



ASIATIC SHORE.

	1st. class-21	id. class
	Paras	Paras
Scutari ; Saladjak ;	. 50	30
Harem-lskelessi	. 50	30
Kooskoondjuk	. 50	30
Beylerbeyikeuy	. 60	40
Chenghelkeuy	. 70	50
Vanikeuy	. 80	60
Kandilli	. 100	80
Anadoloo-Hissar		80
Kanlidja	7	80
Rifaat Pasha (Chibookli)		100
Pasha Bagtche		100
Beïcos		100
Anadoloo-Kavak		100
(20 paras fro		ling to
Intermediary) the next,		
landings 10 paras		

SCUTARI LINE.

Landing-place, near the middle of the Great Bridge, on the left hand side, when going from Karakeuy (Galata).

Fares:

1st.	class.												•	50	paras
2nd	. class													30	paras

The time-tables vary according to the season. They are published by the newspapers of the place and particularly by the Levant Herald and The Oriental Advertiser, newspapers which receive official advertisements from the Chirket-i-Khayriye Company.

LINES OF THE COASTING SERVICE

of the "Mahsousse" Company.

LINE TO THE PRINCES' ISLANDS;

Landing-place, near the entrance of the Great Bridge, on the left, when coming from Karakeuy (Galata).

Tarif of Fares:

	1st. class-2nd, class
	Ptres Ptres
Proti	. 3.50 2.—
Antigoni	. 3,50 2.—
Halki	. 4.— 2.50
Prinkipo	. 4.— 2.50
Kartal	. 5.— 3.50
Pendik	. 5.— 3.50

Three departures each way every day, except Sunday, when there are but two.

HAÏDAR-PASHA LINE:

Landing place near the entrance of the Great Bridge, on the left hand, when coming from Karakeuy (Galata).

Fares:

1st. class...... 1 1/4 piastres) From 2nd. class...... 1 piastres Haïdar-Pasha.

There are eight departures daily going out, and six returning.

KADIKEUY LINE:

Landing-place near the entrance of the Great Bridge, on the left hand, in coming from Karakeuy (Galata).

Fare:

1st. class 1½ piastres For Kadikeuy 2nd. class 1 piastres

Twelve departures each way every week-day.

On Sunday: there are eleven each way.

MACRIKEUY LINE:

Landing-place at the entrance of the Great Bridge, on the left hand, as one comes from Karakeuy (Galata).

Fares:

1st. class Macrikeuy..... piastres 2½ 2nd. clas » » 1½

Steamers start twice every day, in each direction.

Macrikeuy, San-Stefano and the intermediate landings of Koom-Kapu and Psamatia are far more conveniently served by the local trains of the Company des Chemins de fer Orientaux.

RAILWAYS

(Lines of the environs)

COMPANY of the CHEMINS DE FER ORIENTAUX Station at the Sirkedji-Iskelessi, Stamboul.

FARES in plastres (silver) and paras.

	1st. cl.	2nd. cl.	and. c 1
Koom-Kapu	2.20	1.20	1.—
reni-Kapu	2.20	1.20	1.—
Psamatia	2.—	1.20	1
Yedi-Koole	3.—	2.—	1
Macrikeuv	5.—	2.20	1.20
San-Stefano	6.10	4.—	2.20
Kutchuk-Chekmedié	9.20	6.10	4.—

The itineraries are sometimes modified; therefore the time-tables published by the newspapers, should be always consulted, especially as all the trains do not stop at all stations. Ordinarily there are 22 trains starting every day from Constantinople; 4 of these trains stop at Yedi-Koole; 5 do not go beyond Macrikeuy; 9 go to San-Stefano only and 3 proceed to Kutchuk-Chekmedje.

For the return, 3 trains leave Kutckuk-Chekmedjé; 12, San-Stefano; 17, Macrikeuy; 22, Yedi-Koolé; 20, Psamatia; 20, Yeni-Kapu; 22, Koom-Kapu.

We advise travellers never to take places in the 3rd class, where they will be exposed

to disagreable promiscuity.

CHEMIN DE FER OTTOMAN D'ANATOLIE.

Line from Haïdar-Pasha to Ismidt.

The journey from Constantinople to Haidar Pascha Is performed by the steamers of the «Mahsoussé» Company (See page 256). Consult the itinerary published by the newspapers of the place, in order to be assured as to the coincidence of the steamers with the departure and arrival of the trains.

PRICE OF TICKETS in piastres (silver) and paras (1);

	1st. cl.	2nd. cl.
Kizil-Toprak	2.20	1.20
(Bifurc.) to Phener-Baghtche.	3.20	2.20
Ghieuz-Tepe	3.20	2.20
Erenkeuy	3.20	2.20

⁽¹⁾ We give here this tarif as a mere indication. It is the same with all those already supplied, because information of this kind is subject to incessant variations.

Bostandjik	4.20	3.—
Maltepe	5.20	3.20
Kartal	8.20	5.10
Pendik	10.—	6.10
Touzla	14.—	8.30
Guebzeh	17.20	11.—
Dil-Iskelessi	22	13.30
Tavsandjil	23.20	14.30
Hereke	25.20	16.—
Yaremdja	29.20	18.2ú
Tutun-Chiflik	32.—	20.—
Derindje	35.—	21.—
Ismidt	36.20	22.30

This line now goes on to Biledjik, and Eski Shehir, being in progress of extension to Angora.

Two daily trains going from Haïdar-Pasha to Ismidt and vice-versa serve all the

stations.

There are also five daily from Haïdar-

Pasha to Pendik and vice-versa.

The station of Phener-Bagtche is served by five trains only, for going and returning. (Time-tables should be consulted).

GREAT COMPANIES

OF

STEAMSHIP NAVIGATION

All these Companies are in coincidence either at the one or at the other of their stopping-places, or at the port of ultimate destination, with other steamship lines going in different directions. — Information should be obtained, on this point, from the Agents of the Companies and at the same time information must be obtained as to the days, when steamers start, and as concerning the tarifs and conditions of passage.

« Mahsoussé »

Ismidt Line, steamers touching at Yalova, Daridja, Caramoossal, Erigli, Gondja, Kadikli, Deyrmendre, Seyban.

PANDERMA LINE, steamers touching at Peramo.

SHARKEUY LINE, steamers touching at Kara-Boha, Rodosto, Ganos, Hora, Murefte.

GEMLEK LINE, steamer touching at Moudania.

- Chio Line, steamer touching at Gallipoli, Dardanelles, Tenedos, Molova, Edremid, Aïvali, Mitylene, Dikili, Smyrna, Cheshme.
- TRIESTE LINE, steamers touching at Gallipoli, Dardanelles, Mitylene, Smyrna, Syra, Preveza, Parga, Moorto, Corfu, Aïsaranda, (Santi Quaranta), Avlona, Durazzo, San Giovanni di Medua.
- ERDEK LINE, steamers touching at Kara-Boga, Rodosto, Hora, Murefte, Kutali, Marmara, Pasha-Liman.
- BARTIN LINE, steamer touching at Eregli.
- SALONICA LINE, steamers touching at Gallipoli, Dardanelles, Dedeghadj, Port-Lagos, Cavalla, Mount-Athos (Every fifteen days).

And touching at Gallipoli, Dardanelles, Lemnos (Every fifteen days).

- Rodosto Line, steamers touching at Epivates, Silivrie, Heraclea.
- MALTA LINE, steamers touching at Gallipoli, Dardanelles, Mitylene, Smyrna, Chio, Syra, Candia, Rethymo, Canea, Derne, Bengazia, Tripoli in Africa.
- ALEXANDRIA LINE, steamers touching at Gallipoli, Dardanelles, Mitylene, Smyrna, Chio, Rhodes, Adalia, Seliflee, Mersina, Alexandretta, Tripoli in Syria, Beyrouth, Saïda, Akia, Port-Saïd. (Every fifteen days).

And touching at Gallipoli, Dardanelles, Mitylene, Smyrna, Chio, Syra, Canea, Rethymo, Candia. — (Every fiften days),

Administration: Lorando Khan, Voewoda Street, Galata.

« Egee ».- (P. M. Courdji & Cº).

Braïla Line, steamers touching at Bourgas Varna, Sulina, Tultcha, Galatz.

Candia Line, steamers touching at Gallipoli, Dardanelles, Mitylene, Smyrna, Chio, Andros, Syra, Canea, Rethymo.

Volo Line, steamers touching at Gallipoli, Dardanelles, Mount-Athos, Salonica.

TREBIZOND LINE, steamers touching at Ineboli, Sinop, Samsoon, Ordu, Kerassunda.

Administration: Halil-Pasha Khan, Galata.

Fraissinet & Co.

Marseilles line, steamers touching at Rodosto, Smyrna, Pireus.

BRAÏLA LINE, steamers touching at Sulina, Galatz.

Marseilles line, steamers touching at Dardanelles, Salonica.

Principal Agency: Cité Français, Galata.

Florio and Rubattino.

Marseilles line, steamers touching at Dardanelles, Smyrna, Pireus, Messina, Palermo, Naples, Leghorn, Genoa. — (Every fifteen days).

And vià Salonica instead of Smyrna, the other stopping places remaining

the same. - (Every fifteen days).

BRAÏLA LINE, touching at Sulina, Galatz.

TRIESTE LINE, touching at Pireus, Brindisi, Bari, Ancona, Venice.

ODESSA LINE .- Direct.

Agency: Cité Français, Galata.

N. Paquet & Co.

MARSEILLES LINE. - Direct.

BATOUM LINE, touching at Samsoon and Trebizond.

Agency: Cité Français, Galata.

« Khédivié ».

ALEXANDRIA LINE, steamers touching at Dardanelles, Mitylene, Smyrna, Pireus.

Principal Agency: Validé Sultana Khan, Eumin-Eunoo square, Stamboul.

« Austro-Hungarian Lloyd ».

TRIESTE LINE, steamers touching at Pireus Patras, Corfu, Brindisi (Every Sunday).

And at Gallipoli, Dardanelles, Dedeaghadj, Port-Lagos, Cavalla, Salonica, Volo, Syra, Pireus, Calamata, Catacolo, Patras, Santa-Maura, Fiume.—(Every Thursday).

ALEXANDRIA LINE, steamers touching at Gallipoli, Dardanelles, Tenedos, Mitylene, Smyrna, Chio, Rhodes, Limassol, Larnaca, Cyprus, Beyroot, Caïffa, Jaffa, Port-Saïd.

ODESSA LINE .- Direct.

Braïla line: (from the month of March to December), steamers touching at Varna, Kustendjé, Sulina Galatz.

BATOUM LINE, steamers touching at Ineboli, Samsoon, Kerassund, Trebizond.

Principal Agency: Lloyd Khan, Moomkhane Street, Galata.

Messageries Maritimes.

Marseilles line, steamers touching at Dardanelles, Smyrna.— (Every fifteen days)—and touching at Dardanelles, Syra.—(Every fifteen days).

Braïla Line, steamers touching at Bourgas (optional), Varna (optional), Kustendje, Sulina, Galatz.

ODESSA LINE .- Direct.

BATOUM LINE, steamers touching at Samsoon Kerassund, Trebizond.

> Principal Agency: Cité Français, Galata.

« Panhellénique ».

TRIESTE LINE, steamers touching at Dardanelles, Pireus, Gythion, Calamas, Catacolo, Zanthe, Patras, St. Maura, Corfu.

BATOUM LINE, touching at Samsoon, Kerassund, Trebizond.

Agency: Khasta-Khane Khan (Beuyook Millet Khan), Galata.

Russian Company.

ODESSA LINE.-Direct.

SEVASTOPOL LINE.—Direct.

ALEXANDRIA LINE, touching at Dardanelles, Smyrna, Chio. BATOUM LINE, touching at Ineboli, Sinop, Samsoon, Ordu, Kerassund, Trebizond.

SEA OF AZOF LINE. (From August to December), touching at Novorossisk, Kertch, Taganrog.

Principal Agency: Kiretch-Kapu, Moomkhane, Galata.



THEATRES.

In matters relating to the theatre, Constantinople is behind the smallest cities of the West. The plays performed, are but a pitiful parody or a slaughter of the works anounced on the posters.

The only theatres, which can be frequented

are:

The THEATRE VERDI, Grand Rue of Pera: intermittent representations by Greek actors.

The MUNICIPAL THEATRE OF THE PETITS-CHAMPS, in the Garden of the Petits-Champs; Opera, Comic opera; played by wandering Italian troupes. (Summer Theatre).

The THEATRE OSMANIE, in the quarter of Ghedik-Pasha, Stamboul: Comedies and Operettas, played in Turkish by Armenian actors. (In winter and during the feasts of the Ramazan).



TURKISH BATHS.

The Turkish Baths are very numerous in Constantinople; but it is well to obtain information concerning the places to which one may go without risk of any kind.

The price is from 6 to 8 piastres.

We think it well to give here some decription of these establishments which do not resemble in any way our European baths.

Turkish Baths, lighted from above, are ordinarily composed of three rooms, covered by domes, into the arch of which are let in numerous convex glasses through which the light is allowed to find its way. Different degrees of temperature are there maintained by means of heated pipes placed in the walls.

The first room serves as a dressing-room. As soon as you are undressed, your head is wound with a broad band of cotton rolled like a turban, your loins are girt about by a sort of cotton petticoat, and your feet are thrust into wooden pattens. In this fine attire and supported by the bathing man, you enter the second room, where the air is loaded with steam at a high temperature.

On arriving there, many Europeans, overwhelmed by the difficulty of breathing, show great uneasiness, and would like to retrace their steps; but a few minutes only suffice to restore the equilibrium. Then you pass into the third room, surrounded with fountains and basins, which give forth water at the temperature of a stove. Here again the sense of suffocation is stronger than before, but again this feeling ceases immediately. The bathing man now removes the cloths, in which you are wrapped and leads you toward the hypocaust which is placed under the ground in the mindst of the room, and from which comes forth the overpowering heat that, inundates you with perspiration in a moment. It is necessary to remain there in spite of complaints and wry faces until the moment when the massage man finds you in a proper condition to be manipulated at his will.

When this moment arrives, the bathingman plunges his man into a basin full of scalding water. He turns him, turns him again, drags him out and puts him in again several times. The whole body and even the head is subjected to these successive plunges. Immédiately afterward the massage begins. a very hard moment for the unaccustomed patient, who finds himself, kneaded, pulled, pressed, pinched, turned about, revolved in every way, whilst his vertebra and the articulations of his shoulders, of his arms, and of his legs, are made to crack. This treatment could not be endured had not the body been prepared for it by the influence of the steam and of an abundant perspiration.

Soon after the bathingman returns to the charge armed with a glove of camel's hair. It is the turn of the friction. With this piece of rag, he scratches and scrapes you without pity, and he continues to rub you with vigorous arms, until those long and grey rolls begin to be formed which are called "balneatory chibs" by Theophile Gautier. Then he soaps you from head to foot, causes floods of warm water to flow over your aching members, and shampooes you with both hands.

This done, the patient is envelopped in dry linen and is conducted to the dressing room, passing slowly through the decreasing temperature. There he puts on his clothes, lies down, takes a cup of coffee or of lemonade, and smokes a narguile or cigarettes. A little while after the body is invaded by a peculiar sense of negative pleasure; somnolence follows, the limbs are relaxed, the blood quiets down. Then a sweet confort flows over your frame and you give yourself up irresistibly to the most

delicious rest.

THE DEPARTURE.

The conditions and formalities to which one is obliged to submit on his departure are almost the same as those of the arrival.

Especially one must not fail to provide bimself with the teskere without which it would be impossible to embark or to enter railway carriage.

We have said above (page 190) what are the steps to be taken in order to supply one's self with this document.

If one wishes to avoid going in person to the police office, he may send the dragoman of the Hotel, giving him the note given by the office of the Consulate.

And now, friend reader, I take leave of you, considering myself happy, if I have been able, without causing you too much fatigue, to guide your faltering steps, during these numerous excursions which we have made together in this great city and its environs. I wish that you may carry away an agreable remembrance of your sejourn in Constanti-

nople and that the recitation of your own impression may inspire others with the desire to see for themselves this old city, which is so rich in ancient monuments, so charming, thanks to its natural attire, and so curious by reason of the opposition of the races living there together pellmell without being able to blend with one another.

G. G. S.



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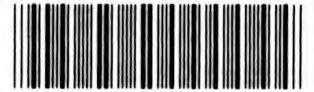
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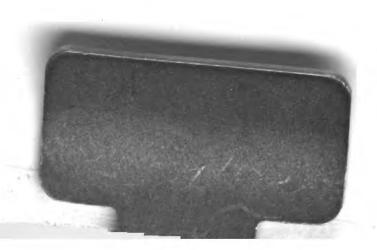
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LÉGENDE:

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